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# AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

JULY 26, 1919

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## The Policy of Self-Reliance

J. C. Walsh

*Staff Correspondent of "America" in Ireland*

## Prohibition or the Mass: Which?

Paul L. Blakely

*Associate Editor of "America"*

## The Knights and Vocational Training

John B. Kennedy

## Justice to Catholics

A. Hilliard Atteridge

THE AMERICA PRESS

NEW YORK CITY

## A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 26, 1919

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## Chronicle

**The Peace Settlement.**—Several matters of importance were considered by the Supreme Council during the week. One of the first among them was the determination of the areas which the

**National Spheres of  
Action; Plebiscites**

Greeks and the Italians will be permitted to occupy in Southern Asia Minor. The presence of Greek troops in this territory seemed for a moment to render the peaceful settlement of the question difficult, but Premier Venizelos informed the Council that Greece no longer needed the presence there of her 60,000 troops, and that she was willing to withdraw the greater part keeping those only that were required for ordinary police duties. The Council decided to have the Italians and Greeks settle on a boundary, which, however, should be only tentative, and was to be approved by the Council without prejudice to other future territorial settlements. There had been clashes between Greeks and Turks since the Greeks landed at Smyrna, but the report that Italians were encouraging the Turks in their anti-Greek manifestations seems to have been without foundation.

Reports from two commissions for the execution of the German Treaty were considered by the Council. Urgent recommendations were made that the commissions carrying out the terms of the plebiscite for Schleswig and for the settlement of several of the Polish clauses should be in Schleswig and Poland on the day the Treaty became effective through its ratification by three of the principal Allied Powers. The recommendation caused no little embarrassment to the American delegation, which is prevented from appointing American members on these commissions because of the uncertainty whether the Senate will ratify the treaty without reservations. On account of the major part which the British forces are taking in guarding Schleswig until a plebiscite is held there to determine whether it will remain German or not, it was decided that a British officer should head the plebiscite commission. A French officer will be chairman of the commission appointed to carry out the provisions relating to Danzig, Silesia, and the western provinces of Poland. Upper Silesia offers a particularly difficult problem. Until its ultimate sovereignty is determined by a plebiscite it must be occupied by Allied troops. Its German population resent the Peace Treaty provisions for its possible and probable

transfer to the new Polish State and for some time threatened trouble. But the German Government which at first seemed inclined to side with the anti-Polish faction has withdrawn its support. The Allies, however, deem it necessary to hold the territory with a small military force. The remaining terms of the Austrian treaty reduce Austria's army to 30,000 volunteers, take away her merchant ships and 20 per cent of her river fleet, turn over her cables to Italy and the Allied and associated Governments, force her to reduce armaments, to surrender the surplus to the Allies and to maintain only one munition factory. They oblige Austria to accept her share of the Austrian pre-war debt, which is divided among the component parts of the former Dual Monarchy, and to accept the entire war debt held outside the former Empire. Austria must assume responsibility for the losses to the Allies and associated Governments by a war of aggression, pay for damage done Allied civilians to the amount to be fixed by a special commission, give up the gold deposited as security for the Ottoman debt, and denounce the Treaties of Bucharest and Brest-Litovsk. The Austrian delegates to whom these terms were handed on July 20 were given fifteen days to make their final observations. It is felt that Austria will ultimately accept all these terms.

**Home News.**—Formal announcement was made on July 14 by the State Department that free communication and the resumption of trade with Germany were authorized, and that in the future

**Trade Resumed with  
Germany**

only a few trade restrictions would be in force. These affected principally the importation of wheat, sugar, dyes, potash, drugs and chemicals. The export conservation list and "bunker" regulations are done away with, and wheat is the only export commodity subject to control. Its distribution for export remains under the control of the Grain Corporation. The orders thus issued place the United States on a basis of open trading with all the nationalities of the world under the "blanket license" system, with the exception of Hungary and that part of Russia which is under Bolshevist rule. The rulings made by the State Department War Trade Board section do not repeal the provisions of the Trading with the Enemy act which are merely suspended so far as Ger-

many is concerned. It is still possible to invoke the powers of the Trading with the Enemy act at any time prior to a proclamation by the President formally announcing a state of peace. Such a proclamation would carry with it the revocation of the act.

In the Senate the entire week was occupied with the debate on the ratification of the Treaty with Germany and the covenant of the League of Nations. The struggle

*Treaty and League  
and the Senate*

between the President and his opponents was sharply defined. The general outcome of the first week's discussion may be summed up as follows: The Republicans claim that a majority of the Senate will insist that the resolution of approval of the Treaty include lucid interpretations of certain articles in the covenant. Democrats maintain that Mr. Wilson is determined that there shall be no textual changes requiring a reopening of negotiations at Versailles. The President held a series of private conferences with Republican Senators not entirely hostile to the idea of the League in an effort to work out a policy that will satisfy his opponents. He also took steps to clear away some of the objections brought against the Shantung settlement. It was generally reported that even should the Republican Senators yield on certain points they could not bring themselves to approve articles 156, 157, 158 of the Treaty which Senator Lodge called the "price paid to Japan for her signature to the League of Nations." Pressure was brought to bear on Japan to declare her future intentions with regard to Shantung. Allied diplomats were asked permission for the publication in this country of the minutes of the Peace Conference at which the agreement on that territory was reached. The critics of the settlement hold that it gives Japan virtual control of the entire peninsula, subject only to the vague promise by Japan to return the ceded territory to China. The defenders of the Treaty and of the President maintain that at most only the 200 square miles of Kiao-chau are in question. To prove their contention the critics of the settlement appeal to the text of Section VIII of the Versailles Treaty, article 156, which reads as follows:

Germany renounces in favor of Japan, all her rights, titles and privileges, particularly those concerning the territory of Kiao-chau, railways, mines and submarine cables, which she acquired in virtue of the treaty concluded by her with China on March 6, 1898, and of all other arrangements relative to the province of Shantung. All German rights to the Tsingtao-Tsinanfu Railway, including its branch lines together with its subsidiary property of all kinds, stations, shops, fixed and rolling stock, mines, plant and material for the exploitation of the mines, are and remain acquired by Japan, together with all rights and privileges attached thereto. The German State submarine cables from Tsingtao to Shanghai and from Tsingtao to Chefoo . . . are similarly acquired by Japan, free and clear of all charges and incumbrances.

By articles 157 and 158 movable and immovable German State property in Kiao-chau and all rights which Germany might claim for improvements are also trans-

ferred to Japan, which will receive from Germany all the documents of whatsoever kind relating to the administration of Kiao-chau. Germany in turn shall give particulars to Japan of all agreements relating to the rights and privileges referred to in articles 156 and 157.

**China.**—The Chinese Government has passed a decree expelling Germans from Chinese territory. It was thought at first that the missionaries would not be included in this proscription, and efforts were made at Peking to secure toleration in their regard. Unfortunately

*Expulsion of German  
Missionaries*

the attempt failed, and three vicariates will suffer severely as a consequence, all of them in Chan-tong, and two of them under the care of the Franciscans and one under the care of the missionaries of the Divine Word. The latter, to the number of forty, have already announced that they will return to Europe. It is said, however, that thanks to the efforts of the French Catholic missions some of the priests of the three vicariates will be allowed to remain; but whether this be true or not cannot be accurately determined. The Church will be seriously handicapped by the Government's decree, and a whole province will be left without pastors. The neighboring missions, with the best will in the world, will be able to do very little to supply the deficiency. Had France allowed the exchange of diplomatic representatives between China and the Holy See, it is at least possible that this unfortunate decree would have undergone modifications.

The void left by the departure of the German missionaries opens a new field to American missionaries in China as in so many other lands. Already American missionaries from Maryknoll have taken possession of the mission field of Yeung-kong, having baptized their first neophytes at that post on December 25, 1918, and are preparing to enter other districts. Some idea of the work before them may be gained from the fact that out of 1,500,000 inhabitants in the territory assigned them only 1,200 are Catholics, all of whom were previously the spiritual children of the Missions Etrangères of Paris.

In 1918 there were 1,455 Catholic missionaries in China. Of this number 750 were French, mainly occupied in Koang-tong, with a Catholic population of 80,000. The Belgians were engaged in Mongolia, the Germans in Chan-tong, the Dutch in Tchéli, the Italians in Hong-kong and Macao, and the Spaniards in Fokien and Formosa. American Catholics were conspicuous by their absence, although American Protestants have been in the field since 1844. Up to the advent of the Maryknoll fathers, the American mission was identified with Protestantism. The *Nouvelles Religieuses*, in speaking of their arrival recalls the feelings aroused in France when it was announced that the "Americans were coming," and declares that something similar is experienced in China, where the hope is entertained that the first step taken by Americans to evangelize that country may eventually lead to a Catholic triumph not unlike that gained by American



arms in Europe. With the infusion of American initiative and practical care of details it is believed that new life will be engendered into old-world methods, and with this view the French missionaries have been glad to hand over to the Americans French territory and establishments, and to yield to the new-comers the joy of reaping where they themselves had been sowing for seventy years.

**France.**—There are evidences tending to show that sentiment in favor of the resumption of diplomatic relations, either permanent or transitory, is crystallizing in

France. Some months ago the *Revue de Paris* published two anonymous articles which made a vicious attack on the policy of the Pope during the war. A digest of their contents and a detailed refutation were given at the time in AMERICA. Recently another article, presumably, according to the *Nouvelles Religieuses*, from the same pen but this time signed by the initials H. C., appeared in the *Revue de Paris* of June, 1919, which treats at length of the difficulties under which France labors at present and the disabilities and disadvantages under which it will lie in the future, unless some sort of understanding is arrived at with the Vatican. The spirit of the article is summed up in the following sentence:

It should be well understood that the resumption of relations with the Holy See is not a question of respect or sentiment, nor an *amende honorable*, but a matter of interest, unequivocally recognized as such. . . . A permanent embassy, or special temporary missions; this is a matter of little consequence, provided the means be adapted to the end, which is the safeguarding of the patrimony. The experience of the past fifteen years shows that the policy of ignoring the Holy See, under the pretext of not interfering in religious matters, is a policy of waste. May the Government, may Parliament accept the evidence of this fact, and take the necessary measures to render the future policy of France a policy of complete surrender.

The article in the *Revue de Paris* is strictly utilitarian and completely ignores the rights of religion in its relations with the State. It calls attention to the disadvantages sustained by France during the war as a result of its obstinacy in not having an ambassador at the Holy See; asserts that no Government can alter the fact the Vatican is an established religious power, with a strong influence over 300,000,000 people; that Rome is a point of observation quite unique in the world; that religious questions are often interlaced with political questions, and that no Government can afford to misconceive the situation. The author does not believe that ecclesiastical persons can adequately defend the interests of France, and that it is only the direct intervention of the French Government that can safeguard the rights and interests of France at Rome and throughout the Catholic world.

Entering more into detail the article points out that the loss of missionaries consequent on the suppression of novitiates on the soil of France will eventually result in transferring the missions to other nations, from which will follow a diminution of the prestige and profit which

accrued from French apostolic labors. The recent regulation of the affairs of the foreign missions which has come into force with the establishment of the "Congregation of Oriental Churches" makes it impossible for any nation to exercise political action on the Christians of the Orient which has not diplomatic relations with the Papal Secretariate of State. Therefore, concludes the author, France must have an official voice at the Vatican. This argument is emphasized by the rôle which the Pope is destined to play in the future of the Ottoman Empire. It is extremely important, he believes, that the Holy Father should maintain the French protectorate; this the Holy See is disposed to do, and would agree to do, if France should make such a request. Affairs in China, also, point to the same necessity, for whether it wishes it or not, France is obliged to serve as an intermediary between the Vatican and China, the more so, as the interests of the French Government and the Papal Court are frequently the same. "So paradoxical a situation cannot be prolonged."

The return of Alsace-Lorraine has brought with it a number of problems, especially those connected with the Concordat, which cannot be rightly solved except by the collaboration of the civil and religious authorities. To do away with the Concordat would be tantamount to convincing the people of Alsace-Lorraine that they were being subjected to religious persecution, it would involve repudiation of promises solemnly made to the provinces, and would inaugurate a régime which has produced only ruin and internal division in France. The writer in the *Revue* thinks he sees a first step towards a satisfactory solution in the nomination by the Government of candidates for the Sees of Metz and Strassburg.

Another reason for a rapprochement between the Holy See and official France is the necessity and opportunity for healing the internal wounds of France made by the law of Separation. The patriotism of the Catholics during the war forbids a return to the old anti-clerical policy which produced only useless struggles between the best forces of the country. The strength of the Catholics, especially the stabilizing power of Catholicism, makes it imperative to ally the Church with the State in its opposition to Bolshevism. To ignore the Holy See is not to suppress it or to detach Catholics from it; on the contrary, such a policy only strengthens the influence of the Holy See in France by leaving it free to exercise its action without control. By having an official voice at Rome, France would be able to offset what the writer calls the Roman absolutism. Such a step would, to a certain extent, neutralize the growing strength of the Catholics, by preventing the creation of a distinct party, such as exists in Italy, which would have dangerous possibilities. The article states that the Holy See would welcome a reconciliation with France.

**Ireland.**—The English and Irish press are filled with indignant protests against the treasonable utterances of

Carson at Belfast recently. He came out flatly against Dominion Home Rule and every form of self-determination, employing his familiar threat of a probable Ulster revolt. In fact he urged Orange Ulster "to resist any reform of the kind by force, as was successfully done on the eve of the war." In the House of Commons even some Unionist members asked the Government if it intended to administer the law impartially, and "restrain anyone, however powerful, from inciting certain sections." The question was cheered from both sides, and Mr. Bonar Law replied that there would be impartial administration of the law in Ireland. "The Government does not wish to postpone any part of its Irish policy," he said, "but does not wish to attempt anything without hope of success." The Defense of the Realm act and the ordinary treason law render Carson more liable to penalty than was the Countess of Markiewicz, member of the Irish Parliament from Dublin, who is at present serving a prison term of three months, after conviction under the Defense of the Realm Act for "causing disaffection." On July 12 the Government gave a striking illustration of impartial administration of the law in Derry. Under the protection of the police Orange speakers openly preached sedition and rebellion, while the strong arm of the law proscribed a Gaelic League hurling match at Derry.

The Associated Press carried a statement of General Smuts of the South African Union, member of the British Peace Delegation, on the Irish Question. He declared it to be a wound whose septic effects are spreading through "our whole system, and through its influence on America is beginning to threaten our most vital foreign relations. Unless it is settled on the principles that form the basis of this empire, this empire must cease to exist." He did not elaborate these statements but uncensored press reports coming from overseas prove that military law still obtains, and that Ireland is subjected to the same treatment that Belgium suffered under Prussian rule. Tipperary best illustrates the excess of martial law. This place has been declared in a state of siege since the failure of the Castle government to discover a band of men who captured a consignment of gelignite that was sent into the county. No one can enter the proscribed area without a permit from the military authorities. Arrests precede charges and investigations along the general lines of governmental provocative policy. The imprisonment of a boy named Connors, eleven years old, without charge or trial, for presumed knowledge of a murder case, illustrates the methods employed by the military and police that can have no other result than that pointed out by the New York *World's* special Irish correspondent:

Oppression has begotten assassination all the world over in all times. There is no use pretending it is a result peculiar to Ireland, except in so far as Ireland has had at the hands of England an experience of political oppression more inexorable

and extending over a longer period than has fallen to the lot of most subject races.

The British press is speculating on the possible plans that the Prime Minister may consider when he faces the Irish problem. He may announce a new Irish policy or he may decide to form a commission to review the whole situation and adopt a feasible form of government.

Home Rule which is still on the statute books will not become operative, it now appears, and that portion of the British press that appears ignorant of the Labor party's insistent demands for immediate justice to Ireland thinks that there is ample time for deliberation on the part of the ministry. In the meanwhile the independence voted by the majority of Irishmen at the last British elections is gaining adherents wherever strong imperialistic sentiments do not prevail.

**Russia.**—The State Department at Washington announced recently that it had received information to the effect that 18,000 persons were held as hostages by the Bolsheviks. The State Department's statement declares:

Imprisonment of approximately 18,000 people as hostages by the Bolshevik authorities at Petrograd during a three-week period in a recent reign of terror there, is reported in a statement by Baron Boris Nolde this week in Stockholm after escape from Petrograd.

According to his statement given to the American Legation, the foreigners among this large number of hostages were to be held for exchange for Bolsheviks abroad and the Russians among the hostages were to be held subject to exchange for Bolsheviks in the custody of the White army forces in various sections of Russia. Persons who were arrested at the embassies and legations in Petrograd as well as some of the personnel of the Danish organization of the Red Cross were among these hostages.

Unlimited power has been given to a man named Peters, a former head of the Moscow commission, to combat the Russian revolution, and he is now in complete charge of the internal defenses of Petrograd.

All the intellectual element as well as the peasants and workmen voice a hatred of the Bolshevik Government, but the civil population is unarmed and powerless. The Red army lacks morale and its disorganization at the time of Baron Nolde's departure from Petrograd was increasing steadily. There was a famine among the workmen because the factories had ceased operations. Even the peasants' army are said to be against the Bolsheviks, but an uprising among them has been averted by the extreme methods of the Bolsheviks.

As the Lenine Government has appropriated the surplus harvests for the use of the army and the cities and towns, the report continues, the peasants are given but a half-pound of black bread a day. The soldier ration is a pound. Soviet Russia moreover is having a fuel famine. The public telephone service in Petrograd has been closed, and all persons found having arms without authority, have been condemned to summary death by shooting as well as those in charge of buildings where arms have been found.



# The Policy of Self-Reliance

J. C. WALSH

*Staff Correspondent of "America" in Ireland*

I SPENT a week-end in Sligo and Mayo. My host, who had gone from Ireland as a boy, and who had made a notable business and municipal success in Lancashire, is living in a large house some miles out of Ballina. On his property is the castle of one of the O'Dowds, dating from the period of Elizabeth. It is well preserved, and gives clear indication that the owners lived in conditions of ease and power, which must have been based upon the revenues from a populous and prosperous countryside. When the lands were taken from the Irish, a Protestant Planter obtained possession. It is in the house long occupied by this family that my friend now lives. He has the land which immediately surrounded the manor, much of it planted with trees that are now very old. In front are the Ox mountains. These old Planters knew how to build for a view. All the rest of the estate is cut up, thanks to the hard-won triumph of the campaign for the land, into farms of about thirty acres, with pleasant two-story cottages. "Do you realize," asked my host, "that within a single lifetime all this was covered with poor cabins containing a large population; that the people were deliberately driven away to America; that their cabins were razed, their fences destroyed and all the land given over to cattle and sheep to graze; and that already, after a struggle made in face of the heaviest odds, the people are back on the land? And still they tell us the Irish are a flighty, volatile people, without capacity for persistence in the attainment of a great object; still they speak with contempt of agitation in a country where every proper patriotic impulse is restrained in its expression by visible and invisible force directed by exterior agencies hostile to Irish interest."

One afternoon we walked three Irish miles across country to Inniscrone, at the head of Killala Bay, and as we came back I remarked to him: "Twenty years ago we used to be told that the sheep on the hillsides were a great wrong to Ireland. Now, presumably, the sheep and the cattle which we have seen in nearly every field are matter for pride. But does it not seem to you that with almost all of the thirty acres divided between fields for grazing and fields for fodder the problems of population are presently bound to press? These little farms must surely represent an economic minimum, and what is to become of the children a farmer dares to raise on a farm which does not admit of division?" I had the same thought on Sunday. We went to Mass at what, not long ago, was a practically abandoned church. The sheep of the old days were not good parishioners. Now the building has been extended and improved. Two galleries have been constructed in the transepts, and they were filled with young men of from eighteen to

twenty-five. They were the new crop of the land in this corner of the country of the O'Dowds, and they had not gone to America. I commented to Dr. McCaffrey, President of Maynooth, afterwards, that evidently this condition imposed upon the priest, the only one at present in position to serve, new obligations in the way of what we on our side of the Atlantic describe as social service. He answered that the need had been recognized and that the necessary machinery had already been put in motion, at least in its beginnings.

Later, in Dublin, I had the opportunity of discussing the farm problem with a Ballina merchant, and this is what he told me: "I saw long ago the danger in the conditions you describe. So I used to tell the farmers they ought not to depend wholly on livestock. I encouraged them to grow apples, offering to take all they produced. I wish you could see the first they brought in to me. But I showed them the profit to be had from proper picking and packing, and today there is a heavy business done, and both the revenue and value of the farms have increased. I am doing the same around Galway, where I have another place, and there I am starting a factory for preserving the fruit." "You know what will happen, I suppose," commented one who was present. "It is true they have just fined the Keillers, of Scotland, for daring to export marmalade to Ireland, but if you start in Galway they will undersell you there until you have to close up. They have the sugar. They control our shipping. They control our railways. They control our banks. Your factory will not be very big, but one way or another they will not let you have it." "No matter," was the answer, "I have thought of all that; and I am going to do it. If I can provide for a quarter of the demand of the Province of Connaught, it will do for a good while yet. And I don't think the control of our transportation, which they are handing over to an English Minister, will stop me either, unless he commandeers the motors which we already operate on all the main roads."

At the same conference the question of banks came up. "Let me give you two instances," said one man. "I buy a certain line of goods in Philadelphia. Now, in any other part of the world banking service would be available to enable me to pay for such goods on their delivery accompanied by a bill of lading. Not in Ireland. I have to send the money for my goods to Philadelphia, and if there is anything wrong when they come so much the worse for me. I could have all the money I want if I chose to be guided by the bank manager and buy certain shares the investment in which is encouraged by his directors. Mark you, this is Irish money, the savings of Irish people, but it is controlled from London, and

London is not concerned about encouraging industry or business in Ireland. Quite the contrary. Not long ago I secured a contract for £12,000 a month for foodstuffs, all to be had in Ireland, from a South African firm, wealthy Jews, who operate a chain of shops and whose credit is high. There was no banking money in Ireland to see that through its initial stages. So I went to London. They said to me 'Your business is too small to interest us. We would rather give a credit of £100,000 to a London trading house than be bothered with these small things.' So I had to give up the contract and an Englishman got it. He could get the discount he needed. I dare say he is even filling the order with Irish goods." This reminded me of another story I had been told. An American who saw in Paris a London invoice for £1,000 for Irish lace had the curiosity to trace the material, and found it had cost £550 in Ireland. Ireland is trying to establish direct trade relations with France, but neither England nor any of the transportation or banking interests controlled by England in Ireland are eager to help her do it.

Some time ago, a great English manufacturer was in trouble. He had opened a branch in Ireland, and the success of his dealings with the British Government departments, he was given to understand, depended upon his withdrawing from this venture. He succeeded in getting clear, and fire has since completed the deliverance. But during conversations with him and his manager it came out that they had made a secret survey of the resources of Ireland, and found it to be one of the richest countries in the world. In one county, for example, they found the best conditions for a pottery industry known to pottery experts anywhere. But why seek to develop this opportunity, with Staffordshire ready to supply Ireland and the rest of the world with all the pottery needed? The ships and railways exist to bring English manufactures into Ireland, not to take Irish wares out, and the freight tariffs for Ireland are controlled in London. Dublin shipping is controlled by the interests most intimately concerned, of which the chief is the London and Northwestern railway and the least is Ireland itself. Advantage has been taken of war conditions to reduce Irish-owned shipping to the vanishing point and even to prevent the one remaining Irish shipping concern from making good the losses sustained by government commandeering of ships and sinkings by the submarines.

Away up in the hills of Donegal, in one of those fringes where men and women managed to live and no more by going to the English harvests, (where they were permitted to share the accommodations of the beasts of the fields and subsisted on a far lower scale,) a man with vision established a glove-making industry which gives work at home to the people who live there amongst the stones which shelter the little patches of made soil—people to whom the Irish intellectuals now send their children that they may hear and learn to speak the old Irish tongue and imbibe a little of the spirit which

enabled such people to survive after being driven from the fat grazing meadows to these rocky wastes. Well, this was a practical man, and he contracted with an English agent for the sale of the gloves. Irish people would like to buy these gloves, but Irish shops cannot get them.

In Cork I sought and met such a man who, landing in New York when a boy, learned what was to be known of mill organization, made a little money, and went back to Ireland. Let me interject here that the manager for the great English factory before referred to, when asked about the efficiency of Irish workers, replied that at first, not having behind them generations of training and experience as in England, they were somewhat trying to a superintendent's patience, but that after a couple of years they were better than the English. This other man, having taken a little woolen mill, had to overcome the same condition. After two or three years, however, the mill succeeded, and now there is work for every available worker, man or woman, within four miles. Going one day to buy a piece of machinery in an abandoned mill, he was asked whether he would not help the neighborhood by starting that mill too. He did, and made a success of it. This man said to me:

We would like to add to these plants, but prices are so high and the control of materials has been so vexing that just now this cannot be done. But it will be. We must build our industrial life, which Ireland must have, on our own foundations. For years there has been no emigration from the countryside where our first mill is, and that should be true all over Ireland, for we must stop the drain upon our national lifeblood. There is no good reason why there should not be industries dotted all over Ireland. It was that way in the old days. But when two millions of the people perished for want of the abundant harvest that was sent away for rack rents, and when millions more were driven abroad to make way for the cattle that England wanted, the little mills were destroyed, and the young men and women have been going off ever since for the want of them, till the commonest sight in Ireland was the weeping of the desolate mothers at the stations as the youth of the land went off to America.

I know myself a place of which the description was "a church and a chapel, a mill and a castle, all on one acre of ground." Only the mill is gone now. "I am getting on now," he continued, "but, thank God, I have six sons. We in Ireland must work out this problem for ourselves. We know they will try to stop us from England, but perhaps we are better so. We do not want Ireland to be only a meat farm for England, but we do not want Englishmen to develop Ireland industrially for their own benefit either, making of us only so many numbered slaves of English capital. We know the difficulties in our way, but we are ready to face them and to do our best to provide a good living in Ireland for those who are born here. But," he ended, as he took my hand in a strong grip, "do not you desert us. Let us always be able to feel that you in America will stand by us. If you do not, we will still go on, but it may be over-hard."

I promised.



They are very anxious in Cork about the work started there by Henry Ford. I suppose everybody knows that while Mr. Ford's agreement with the Cork corporation was before Parliament, to which, like everything else of consequence in Ireland, it had to go for confirmation, every effort, public and private, was made to dissuade Mr. Ford from going to Cork and to induce him to start in England. Mr. Ford persisted. But the work lags. Some in Cork say this is to be explained by the difficulty of getting raw materials in, others by the dislocation of the Russian market for tractors. Others note, with uneasy feelings, that the Englishman who is in charge of Mr. Ford's business has just been knighted. A kind word from Mr. Ford would be very welcome in Cork.

Some years ago there was an outbreak of foot-and-mouth disease amongst Irish cattle. It was promptly dealt with in Ireland, the markets were closed, business was reduced to zero. A time came when in Ireland they considered the episode was over, but English cattle interests, satisfied to have possession of their markets, preferred to think otherwise. In these circumstances an adventurous person went to Hamburg and got a large order. The heads of the cattle trade were delighted. A few days later, after some fresh conversations with English buyers, they began to be doubtful. Another few days and the foot-and-mouth plague was officially at an end. The lesson of the incident was that the Irish cattle trade was not only subject to the dispensations of Providence but also to the influence of adverse cross-channel power. The co-operative principle was resorted to, and a packing house was started at Wexford, whose business now amounts to over a million dollars a year. Another has been started at Dundalk, another at Drogheda. There are whispers that the American beef trust has been casting sheep's eyes at the movement. Also there are preparations for tannery treatment of the hides.

There are mountains around the coast of Ireland, upon which there is a very heavy rainfall. Unless there is some exception to the law of gravitation, this water must come down the hillsides. It does get down somehow, for now and then quantities of it rise above the central plain and flood the fields. If it could be caught coming down, the power could be turned into electricity, a wealth of electricity. The trouble is, they tell you in Dublin, that this water which falls in Ireland is controlled in England, and that so long as this is true, efforts to change its falling force into electricity would first have to pass English hostility exerted in parliamentary committees. Success there, vastly improbable, would be only a preliminary to the antagonism of local landed interests, also English, which again could only be overcome by appeal to the English Parliament, where English commercial interests are supreme and Irish interests count for nothing. That Ireland, deprived of the use of her resources in electricity, is prevented in fact from keeping step with civilization does not worry any one in England, any more than the refusal of London-controlled Irish railways to build

lines to the Irish coal fields. All such trifles are covered by the lament that the rest of Ireland cannot agree with Carson, who will not agree with the Irish so long as his English paymasters forbid him. Some years ago, the Galway farmers on the west side of Lough Corrib, desiring to save themselves and their cattle a day's journey around the lake to the market town on the eastern side, arranged with the local councils to start a public ferry, to operate across a neck of water where the lake narrows. London's permission had to be sought, and the project failed because one of the members for the city of London was opposed to municipal ownership. Galway town, one would think, should be the seat of a considerable development under the stimulus of electricity transmitted from the hills, but the best that can be done now, by patriots who had time in English jails to discuss such matters, is to revive all the little mills they can. I met in Dublin a professional man on his way to Galway from prison who gave me particulars of the undertaking he is going in for, and how it differs from several others in which doctors, professors, and some others are engaged.

They have a sort of local Lloyds at Galway, where they look over the field, discuss possibilities, and each adventures according to his taste and means. Meanwhile the excessive rainfall in the hills is idle, except for washing out the potatoes.

While the war was still not half over, the British Government began plans for reconstruction, of which one phase ran to the survey of economic resources. The study has proceeded, in Sir Edward Carson's phrase, as if Ireland were a department. What is in Ireland, or what is to be done with it, it may be worth England's while to know, but the official attitude is that it is none of Ireland's business, and certain Irish protests were received with something like shocked amazement. I cannot help thinking that an Irish American economic commission, tendering its services to Dail Eireann, could render quite as great a service as the political commission, which woke up two continents.

In the meantime, so oppressively conscious are they of the limitations placed upon every essay in Irish development, whether commercial, industrial, or bound up with these, social and even political, by the English economic encirclement, that they say in Dublin and Cork the coming of one cargo of American coal in an American ship would be an event of the first magnitude. Others who are trying to work their way out of the maze propose that, without too meticulous a concern for forms or names or sanctions, business representatives of Ireland should be installed in America, France, Spain, Italy, or wherever there is a chance for direct trade or profitable trade, however indirect. There is hardly a doubt that this will be done, done by and for Ireland, and not through England.

What the thinking men see, and there is plenty of hard thinking being done, is that in general terms industrial development in Ireland will be upon the French model,

not running to competition in bulk commodities like steel, but productive of articles in which Irish brain and labor, Irish taste and touch will count for most. In this is seen the best hope of catering to that export trade which will permit of production on a scale large enough to be profitable, the first essential of permanence.

Need I add that for a market for such wares they look hopefully to that already great Irish market which is beyond the seas, and in which the exercise of a senti-

mental preference in little things would have, in the aggregate, so great and beneficial an influence? Already there is a "made in Ireland" trademark whose rights have been successfully defended before the Supreme Court of the United States. It ought not to take very much effort to induce the Irish in America, and all who admire the spirit of Ireland, to look a little closer if they see it, or to ask if they fail to see it, on something they might be disposed to buy.

## Comte de Rochambeau, Marshal of France

M. B. DOWNING

ON May 10, 1807, Jean Baptiste Donatien de Vimeur, Comte de Rochambeau, Marshal of France, died in his ancestral château on the river Loire in Vendôme. That was 112 years ago, and now in the one hundred and forty-fourth year of the Independence, the American nation knows little more of the commander of the gallant allies at Yorktown than is conveyed in pictorial efforts of that supreme event. In these paintings the national mind is perhaps quickened to note that the French general is always a bit to the rear and somewhat overshadowed by the august figure of Washington. The venerable man who died a Marshal of France left a graphic and complete story of his life: of a boyhood passed in years which have furnished historians with material for thousands of volumes, of sixty years of epoch-making wars, of Paris in the days of the Terror, when great patriot that he was, failing to save the Bourbons, he had exclaimed, "France! whoever rules her;" and had offered his sword to the revolutionists, and of the coming of the Corsican. Yet with typical provincialism, American historians have translated only such parts as relate to the campaign which terminated in the surrender of British arms under Cornwallis.

Whither came Rochambeau, whither he went, seems to concern only a few special investigators and in recent years members of the various patriotic societies who seek material for addresses on notable occasions. Marshal Putnam Thomson of Boston, a familiar writer on colonial days, read a paper before the Old Middlesex Chapter of the Sons of the American Revolution on May 10, 1916. This address was considerably enlarged and published in the *Magazine of History* (Poughkeepsie, New York) in the June, July and August numbers of that same year and though it has too much of the American commentator and too little of verbatim translation from the autobiography, it is the solitary vehicle by which the student who does not read French can learn even a fragment of that marvelously useful life, particularly so when it relates to the American nation.

For those who know the language of Rochambeau and of Lafayette, the memoirs exist on this side of the Atlantic, only in ancient and well-thumbed editions and these are exceedingly rare, even in great general libraries.

The American press has been proclaiming eloquently the various activities already observed, to honor another Marshal of France, Ferdinand Foch, contingent on the course of events and his arrival at the capital of the United States. As a token of his affection and deep reverence for his old teachers, the Jesuits at St. Etienne at Lyons, St. Clément at Metz and for his younger brother, Germain, a member of the Order, he will be entertained at Georgetown University and will receive a sword of honor the gift of all the Jesuit Colleges of America. Latin America proposes to honor the greatest living Latin of his generation in the beautiful peace temple where the union of all the western republics, Pan-America, has its home. Lastly, certain philanthropists are said to be considering the plan of British admirers of the generalissimo of the Allied armies, endowing chairs for the study of the French language and literature and establishing in connection, Ferdinand Foch Scholarships at Oxford and Cambridge.

It is hoped this last project will be realized whether the Marshal comes or not and that the curriculum will call imperatively for the study and interpretation of the memoirs of Rochambeau and of those of hundreds of his officers and men which for more than a century have lain neglected and unknown in the Bibliothèque Nationale at Paris. On the wave of enthusiasm which has swept the country over the bare possibility that Foch may come, arises to view another recognition of that Marshal of France to whom the nation owes so heavy a debt. The Sons of the American Revolution honor the associate commander at Yorktown in a special way, because their insignia is a combination of the Cross of the Order of St. Louis and of the Légion of Honor, and Rochambeau was the last grand officer of the one and the first of the other. They have asked the military authorities that before General Pershing and his staff return to their own land, they go in state to the tomb of Rochambeau set among the druidical caves on the Loire and within easy distance of Blois, and there render to the other hero and ally in the continental struggle the same homage which they paid to Lafayette at the Picpus cemetery.

From the very first line of his memoirs, Rochambeau offers a delectable feast. He was born, he states briefly,



in the château near Blois, probably in a tapestried room filled with the armor of the warriors of the line back to the Crusaders under St. Louis. He was the second son and was of fragile health; at the early age of six, he had been destined for the Church and was studying under the Fathers of the Oratory in the school at Vendôme which is now a military school. But shortly he was removed by the insistence of the Bishop of Blois, Mgr. Crussol, to the Jesuit school nearby and here his life ran in smooth channels until his fourteenth year. Mr. Thomson whose comments are in places excellent and in others are submerged by lack of insight into the subjects discussed, makes a digression in the following remarks on the early training of Rochambeau by the sons of St. Ignatius:

The Jesuits had been the most perfect schoolmasters in Europe for more than 250 years. Those whom they directed were brilliant women; their pupils were gallant men and at an age when the American boy or girl in the second year of high school, cherishes as the loftiest ambition to manage the class eleven or the "soph" dance, the pupils of the Jesuits had graduated into life "and were with much tact and discretion," commanding armies, ruling nations, and taking a dominant part in great events. Rochambeau, a delightful man with mellow virtues, tact and firmness, an optimistic philosopher, and a splendid soldier, was in addition a scholar who could write in a clear direct comprehensive literary style.

All this in his fourteenth year because on the eve of Pentecost, when he was to be tonsured and enter the Society of Jesus, came the astonishing news that his brother had died suddenly, that he was now the hope of his line and must repair at once to the château at Blois and make ready to begin his military education. Within the month he is found at the West Point of France, the Military Academy in Paris where his training by the Jesuits served him well, as later in every condition in his eventful career. How much were the integrity of character and attention to duty a legacy from those days of intense spiritual preparation, how much of the efficiency and promptness at Yorktown came from the stern discipline which Loyola bequeathed to his sons? It is certain the French military school never taught its officers "frightfulness." Rather courtesy and consideration, especially towards captives, was the point of honor and above all that air of cheerfulness which continues to be the morale of the army.

It was possible of course to be ardently loyal to all things American and to the Commander Washington, and yet to be amused by the obvious perplexity which disturbed his heart and judgment while he was learning to know Rochambeau. It is plain how Washington distrusted the French; he had been in the Canadian war with the British and knew the flippant officers of Montcalm. His puritanic leanings prompted holding the General sent by Louis at a distance. His gradual softening, his enjoyment of the sprightly polished wit of Rochambeau and finally his comfort in the optimism and the habitual reliance of the pious Catholic on the Divine will are parts of the records of these two illustrious friends.

And Rochambeau, the man who had been fêted in Paris, who had served on the staff of the Bourbon princes, who had been trained and refined in habits and thought in the most rigid school of Europe, says of the modest surveyor of Virginia that he was the most courtly man he had ever met, of the crude soldiers without equipment or the usual knowledge of war, that they were as brave and as highly disciplined soldiers as he had ever seen on the battle field. That shows tact and adaptability which may be traced back to the early years in Blois.

Contrasting the methods of war from the year when as a cornet, Rochambeau drew his virgin blade in Bavaria in defense of Maria Teresa against Frederick of Prussia, with those in vogue at least on one side during the late horrors in Europe, it is sadly evident, that one-half of the older continent has turned backward from established traditions. Rochambeau describes spirited battles, strategic advances and retreats, the entry into conquered cities, Brussels, Malines, Ghent and yet between the lines pictures may be seen of peasants working their fields, and going into the contending armies and disposing of their products. There are no chronicles of enslaved people and imprisoned burgomasters in the cities which the Germans swept and which Rochambeau entered in the wake of the grand spectacles Louis XV was accustomed to plan to hearten Marshal Saxe and the French army.

Mr. Thomson alludes to one instance, that of the Comte de Clermont who was grievously ill and how Marshal Saxe asked Prince Charles of Austria to safeguard Clermont's tent until he was well enough to rejoin the retreating army, whereupon the Austrian placed his own personal guard about the ailing French commander. If Marshal Joffre asked such a favor, say of the German Crown Prince or the Bavarian Rupprecht, would it have been granted? When the revolutionary Government seized Rochambeau and threw him into the Conciergerie in the bitter days of 1793, solely because he was the last Marshal of France and had been appointed by its last King, Louis XVI, he defied the dread tribunal to show evidence of his disloyalty. When they could not, he refused to be dismissed. He demanded a clean bill of patriotism and of citizenship from the new powers. Like St. Paul when the magistrates said to the sergeants, "Let these men go," he refused to come out privately and replied with the majesty of the French noble unafraid even in those perilous times, "Let those who accused me now come and put me out."

But there is no part of the 300 and more pages of Mr. Thomson's book which is not fascinating reading. That portion especially which shows the courtesy of Washington and his associate towards Lord Cornwallis suggests profitable reflections. In after years Robespierre permitted the son of the Marshal serving as Lieutenant-General of the French armies in the West Indies to fall a prisoner to the British, but Cornwallis remembering his debt immediately had him exchanged for the British General O'Hara. Later, Cornwallis invited Rochambeau

to London and honored him in every way. Rochambeau records that the man who had fought Washington on the field fought for him in the forum. Will there be such an episode growing out of this war?

But the picture which stands out most vividly is that of Rochambeau summoned by Napoleon to become Grand Commander of the new order, the Legion of Honor. The Emperor had sought through all of France for the man who would show forth in his life and his works, the honor of France, even that France which had shed the blood of Bourbon and Hapsburg, the France of long ago, of St. Louis and Bayard, the France of the new era when the Third Estate had come into terrible power. Napoleon said he sought a man who typified the honor of the nobility as well as the honor of the Revolution. He sought a man of distinguished public achievement and yet of unblemished private life and he found all these in Rochambeau. Then as a crowning honor he presented the venerable warrior to the assembled legions of France and said "Far more than mine, are these your pupils, Marshal. May they be worthy of you and the best traditions of the French army." Throughout his life and in his death, the Comte de Rochambeau was the pious Catholic of the student days of Blois. He died with the crucifix clasped to his bosom and his eyes fastened on the blue banner of Our Lady, Queen of Heaven, which he had carried in processions during the May fêtes of Vendôme.

## The Responsibility of the Catholic Press

L. F. HAPPEL, M.A.

MR. GODFREY RAUPERT, K.S.G., the distinguished Catholic authority on Spiritism, was discussing one day the difficulties he encountered in his propaganda of enlightenment. Unfortunately, vice is not always of the horrid mien the poet gives it. Vice is the original Lorelie. While the danger of bending an ear to its hypnotic, luring melody must be emphasized to those inclined to listen, every man need not be brought within the echo of the song. Otherwise many a one may yield who because of non-acquaintance or a less personal contact would have been secure. So, said Mr. Raupert: every word he spoke on his subject must be considered carefully. A score of persons might be tempted to experiment with Spiritism "just for fun" by an article that was intended to cause and did cause one to withdraw who had already stepped across the threshold of occultism. It was in reference to a series of articles on Spiritism that Mr. Raupert was speaking. He who heard him was sympathetic. He was a Catholic editor who was merely facing again the ghost that stalks ever before him, his responsibility as a Catholic editor.

Perhaps, indeed, the responsibility of the Catholic press is not much heavier than that which should rest upon the secular press. But the Catholic press accepts its responsibility in full. If it failed to do so, one of our most potent arguments for the existence of Catholic

papers would be nullified. A secular press fully cognizant of its duties would deprive the Catholic press of many of its reasons for existence.

The responsibility of the Catholic editor is divided between the editorial and the business conduct of his paper. Editorially, the responsibility is as to the source and the effect of the news which he prints. "Get the news" is the slogan of the secular press, ways and means being a minor consideration. But the Catholic editor must first consider the source of the news and later, when he has gathered it, must do what few editors bother about, he must verify it in every detail. In this process timeliness may be sacrificed for accuracy. The obverse may never happen. Several important parishes in a diocese are vacant. The filling of these is a matter of news for which even the secular press watches. There may be a fairly accurate conjecture as to the priests who will be nominated. There may even be a "leak," an indiscreet whisper to a reporter. The secular press prints the conjecture or the rumor. The Catholic press must wait until the Bishop announces his selections. The secular press may be right in nine of the ten pastors named. This, though, would not justify the Catholic press in adopting the policy of printing the conjecture and making even a single error.

Having secured and verified his news, the Catholic editor must consider what effect it may have upon each class of his readers. Let us deal with Spiritism again. This is among the first of widely discussed subjects. Articles and stories bearing on Spiritism have great news-value. But the Catholic editor must carry his consideration farther. What effect will the articles have upon the readers? The answer to this question may strip the discussion of Spiritism, which the Catholic editor can conduct in his columns, of its most popular phases. But there is no choice for the Catholic editor.

An effort was being made to introduce the reading of a Catholic paper, strongly recommended by the Bishop of the diocese, into the schools for a period of half an hour weekly. One Sister was truly horrified at the suggestion. "Surely," she said, "I could not permit my pupils to read that paper." The editor went back over his recent issues. He had been fortunate in securing for first publication the results of official surveys on social conditions in his city. They constituted a truly valuable contribution to sociological literature. They had won for his paper many readers who heretofore had given him no consideration. Then, too, the Sister may have been over-scrupulous or hypercritical. But the editor took no chances. He sat with his blue pencil for a longer time than usual over the next article of the series.

But the Catholic press has a further responsibility. Once in a while a daily paper attempts to hide the identity of a person involved in some shame. Few, however, receive this consideration. The publicity is pitiless. Stained characters and reputations, that are, nevertheless, not beyond repair, are hopelessly shattered in the



daily press. In this particular the question has no bearing upon the Catholic press. Who can imagine a Catholic editor engaged in the slaughter of character and reputation? Nevertheless, the Catholic editor must watch for possible material loss which he may inadvertently cause to individuals. The manager of a branch office of one of the largest national weeklies inserted in the daily newspapers a blind advertisement offering lucrative employment to a Protestant girl. A Catholic girl in the office suspected the source of the advertisement. Using an assumed name, she answered the advertisement, claiming the necessary qualifications. On the stationery of the publication and over the signature of the manager she received an acknowledgment, asking her to call in person. The evidence of the bigotry was complete. It was turned over to a Catholic editor. He wrote directly to the owner and publisher of the weekly, citing the undeniable evidence in detail. The reply to his letter convicted the owner of the publication of the most bitter antagonism toward the Church. The Catholic editor considered the matter for some time. The news value of the story, with its convincing proof, even the publisher's confession of his bigotry in his own handwriting, was as close to a sensational story as a Catholic editor could ever hope to come. But he repressed the promptings of the newspaper man in him and turned the matter over for more quiet and perhaps effective action. He feared that if he gave publicity to the story it might result in the discharge of every Catholic employee of the publishing company, and these were many, for the policy of hiring Protestants had thus far been limited to the more desirable positions. The character of the publisher, as revealed in his own letter, left no doubt but that he was malicious enough to stoop to such petty revenge.

The Catholic editor in weighing the matter at hand for any issue must be mindful of the fact that while he is the defender of the Faith he dare not become an aggressor. His duty is to convert those who are now inimical to the Church and not to antagonize them further. The Catholic press must always fight for right and truth but it must not become a mere pugilist battling only to amuse an audience demanding such sport. Our papers must adopt the tactics of a certain African missionary, who modestly confessed to his confrères in a Methodist missionary conference, that while the cannibals were waiting for the pot to boil, he converted them from heathenism.

A Catholic woman in public life in whom the Catholic editor had great confidence offered him absolutely reliable and accurate statistics of immoral conditions in a municipal high school. He refused to publish them. A few days later a yellow sheet printed the same story under scare-heads. A "victim" was found, charged with responsibility for giving out the figures and quickly discharged. This was considered ample proof that the immorality did not exist. Cannot you imagine the howl of frenzy that would have greeted the figures had they first

appeared in a Catholic paper? By that very fact they would have been discredited by all but Catholics and by some of them, too, and bitter enmity would have been roused against the Church in many quarters. Still here was an opportunity for the Catholic editor to point out to Catholic parents who sent their children to this school how they were endangering the youths' immediate and eternal future. But the Catholic editor had to go about it in a manner that deprived the story of all its news-value and sensationalism that had caused the yellow sheet to publish it.

The Catholic editor has very decided responsibilities even beyond these points. Still, though he holds a position of importance and accountability, by no means does he lead the procession of authority. He is not the Ordinary of the diocese or the pastor of a parish; as editor he is neither canonist nor confessor. And he must be most cautious not to trespass upon the duties and rights of others. Opportunity and temptation to do so may be frequent. But on occasions ideas of his own must be suppressed and his own tongue restrained from a word of criticism which it is not his place to give. It is not that these limitations are resented by the Catholic editor but that the failure of his contributors and readers to understand them comes back to him in bitter criticism of himself and his work.

The responsibility of the Catholic editor goes over to the business control of his paper. Here, I fear, that some Catholic editors, have laid themselves open to the charge of neglect. One occasionally finds Catholic publications printing advertisements which even the secular press would refuse to handle. Nostrums known to be worthless and even dangerous are given admission to the advertising columns of some Catholic papers. Where this condition exists the most potent influence for correction is the protests of the readers of the paper. There is a second consideration, but so self-evident that it needs little emphasis. The advertising columns must never influence the editorial columns of the Catholic paper; the sanctum of the editor must never become an antechamber to the office of the business manager. Failing in this, the Catholic paper will immediately descend to the level of the secular press and any claim it may have upon its reader for support is nullified.

I may have outlined an apparently impossible path for the Catholic editor to travel. But the fact is that he must and he does travel it. Contrast this path with the highway which his confrères in the secular field often choose, winding whither they will, where the plums are richest and thickest. In view of all that has been said, it may seem a hopeless task to publish a popular Catholic newspaper. But the popularity of a paper does not rest entirely within itself. It depends largely upon the moods and minds of its readers. Some who are everlastingly dissatisfied with the Catholic press might, with advantage at times, take a new turn and look for the fault in themselves and not in the editor. The trouble

may be their own false values. Possibly they prefer timeliness to accuracy. Then, the Catholic editor is compelled on occasions to displease them. What is to be given preference; a story, untrue in an essential item brought to our attention today, or the same story with every detail verified, presented to us tomorrow? Timeliness has a very questionable value if bought with the coin of accuracy. But accuracy is at all times vital. It is the question of a half-baked loaf or one done thoroughly. The first may be poison; the second has lost none of its wholesomeness in the process of longer baking. We saw the exaggeration of timeliness in the unfounded report of the signing of the armistice, published four days before the actual event. A Catholic paper could never

have practised the deception which the secular press adopted that day, announcing in scareheads the signing of the pact and in minion in an obscure corner that the report lacked all confirmation, thus occasioning a ridiculous pandemonium of ill-founded joy.

Yes, indeed, an extremely interesting and influential Catholic paper can be published despite the responsibilities of the Catholic editor. The very acceptance of these responsibilities in full can give the paper a worth which no secular paper, rushing ahead heedless of principles, can hope to obtain. But that will be done in a day when the readers of the Catholic press take into account the responsibilities of the Catholic editor and, too, his limitations in right and duty.

## Prohibition or the Mass: Which?

PAUL L. BLAKELY, S. J.

IT is said that in the days of his youth, Mr. James A. Gallivan, now a member of Congress from a Massachusetts district, was wont to exercise his vocal cords by cheering from the bleachers, whenever the home team cleaned up with the bases full. This may be but a legend, such as gathers about the name of any great man, but Mr. Gallivan's voice is no legend. Rising from his place during the recent Prohibition debate in Congress, and even moving into the aisle in the course of his peripatetic oratory, he lifted his resonant tones in a public invitation to those sons of the desert, the "drys," who have afflicted the country with Prohibition, hypocrisy, discontent and standardized law-breaking. His invitation, quoting the sense, was that every Congressman who had voted for the Eighteenth Amendment and was supporting the Volstead bill, should forthwith declare through the *Congressional Record*, the precise amount of "spirituous, vinous, malt or fermented liquor, liquids and compounds, by whatever name called," he had filed away for personal reference during the arid years to come. But the invitation was rejected, and unless Congress adds a suitable amendment, the country will lie in official ignorance of the degree in which Congressional practice fails to square with Congressional profession. *Qualis rex, talis grex*; and while Congress is not precisely a king, the proverb holds to this extent, that most Americans who had the money and the inclination, long since imitated the foresight attributed to Congress by Mr. Gallivan of Massachusetts.

The debates on the Volstead Prohibition bill make the student of political science wonder if our alleged democracy has any existence except in books and the dreams of young enthusiasts. Certainly no measure so completely out of harmony with American ideals has ever been considered by Congress. Of civil liberty, once thought the birthright of every American, this bill leaves nothing. Hitherto it has been a fixed principle that a citizen lying under indictment, was held to be innocent

until after trial in open court the State had placed his guilt beyond reasonable doubt. Under the Volstead bill, the burden of proof is shifted to the defendant. He is considered guilty until he proves that he is innocent. Further, should he be convicted and subjected to fine or imprisonment, he has by no means reached the end of his penalty. He may be then required to give bond and security of from \$500 to \$5,000, that he will not repeat the offense within the next twelve months. If he is too poor to furnish this bond, or for any reason fails to give it, he may be sent to jail for a period not exceeding six months. In other words, under this bill, a citizen may be jailed for an offense which he has not committed, and which he is firmly resolved not to commit.

The Volstead bill has not become law, as these lines are written; but independently of time or of any Congressional action whatsoever, it can never become law. Law is the rule of reason, the protector and bond of freedom; and no measure can usurp this noble name which violates not only the Constitution of the United States but even the fundamental precepts of the law of nature. The fanatics have their day and they are using it by exercising a force which in its power to bring law, order and civilization into contempt can be compared only to the I. W. W. No longer is it a question whether or not John Smith, the street-cleaner, shall be deprived of his sober, and, for him, invigorating beer, while Reggie Van Astorbilt nightly grows drunken with wine, for the Volstead bill goes far beyond that point of tyranny. The real question is two-fold. First, if Congress can compel John Smith, accused of violating the Volstead law, to prove his innocence, then Congress can follow the same iniquitous procedure in any Federal indictment whatever, and that means the end of liberty, as far as it pertains to the Federal Government. Second, if Congress, by Federal law, can punish John Smith for an offense which he has not committed and does not wish to commit, then there is no such thing as liberty, as far as the Federal



Government is concerned. Furthermore, if the same process be retained when the several States begin to "legislate," if such be possible under the "concurrent jurisdiction" clause of the Eighteenth Amendment, then liberty may exist in Bolshevik Russia, but it has most assuredly perished in the United States and in the respective States. For what the Federal Government and the States can declare lawful of one court procedure, they can declare lawful of all.

With civil liberty destroyed, it is a foregone conclusion that religious liberty will follow; yet the Volstead bill takes care to reassure assurance. By the terms of the bill, drawn up under the guidance of the chief counsel of the Anti-Saloon League, and debated in Congress on July 8, the Holy Sacrifice of the Mass will be offered, if tolerated at all, only by grace and favor of some political underling in the Treasury Department. Thus for the first time in the history of the United States, it will rest with some internal revenue collector to rule whether or not, and with what precautions, Catholics may engage in the Great Act by which above all others, they worship Almighty God. " . . . wine for sacramental purposes," it is stated in Section III, Title IV "may be purchased, sold, transported, and used as herein provided." Not one word is "herein provided" relating to "sacramental" wine; indeed, the very phrase is incorrect, since the Mass is a sacrifice, not a Sacrament. In the absence of any special provision for "sacramental" wine, it is to be presumed that such wine must be purchased under the general regulations controlling the sale and use of any alcoholic liquor. The Catholic priest, therefore, in the chief exercise of his sacred office, will be registered and licensed, with the dealer in the patent medicines, vinegar, and antiseptic preparations; nor is there any reason why he should be exempted from the bond which the dealer must give. Like the mercantile operator, he may also be haled before the commissioner to show that no part of this "sacramental wine" is devoted to any but a religious purpose. Should he be accused of violating the law, no case need be established against him, but he must establish his innocence as best he can; and at all times, he must be ready to have his house searched and his associates interrogated by the officers of the law, with warrant issuing on oath, or even without warrant, if the fanatics can have their way. It is obvious to anyone acquainted with the injustice that even a just law can be made to operate in the hands of a petty official, that the Volstead law will cause the omission of many a Mass. Those Catholics who look upon Prohibition as the cure of all moral evils may contemplate the suppression of even one Mass with equanimity; not so those Catholics who know that in the Holy Sacrifice is shed that Precious Blood by which we are made whole of our infirmities. Truly, here as always, it is the Mass that matters, and no Catholic-minded man or woman can regard except with horror and loathing, any device which compels the priest of God to seek the seal and sanction of an internal

revenue officer, before he dare lift up to God the Immaculate Lamb slain for the sins of the world.

In ratifying the Eighteenth Amendment, the respective States, beginning with the South, utterly forgetful of Lee and Calhoun and Davis, have presented a contemptible spectacle to all who thought that the majority of Americans were able to save themselves from drunkards' graves without the aid of a revision of the Constitution. It is now within their power to exhibit to the world a spectacle yet more contemptible by prosecuting or penalizing the Sacrifice of the Mass.

If we have the power to prohibit, we have the power to do anything necessary or appropriate, or, as was said in a late case, "necessary or convenient" to carry that prohibition into effect. That is what has been held in a number of cases. You can, to that end, prohibit an innocent act. . . . In carrying out any acknowledged power, you can go just as far as it is necessary for the purpose of doing it, and you may in doing it, prohibit an innocent act.

These words were spoken by the author of the Volstead bill, or rather, by Mr. Volstead himself. As a general principle, they are perfectly true. In my opinion, if Congress thought that the end of the Eighteenth Amendment or of the War-time Prohibition law could be secured only by forbidding the Sacrifice of the Mass, Congress could without violation of the Constitution, ban the Mass. Its action would not be an abridgment of freedom of religious worship, but a provision against a religious rite deemed incompatible with the proper observance of the law. More than once has it been held by American courts that "religious belief cannot be accepted as a justification of an overt act made criminal by the law of the land." "Religious liberty," it was said in *State v. Powell*, "does not consist in the right of any sect to oppose its views to the policy of a government." If there is anything clear in American law, it is that my conscientious opinions or the prescriptions of my creed, will never be accepted as a sufficient excuse if I commit some act forbidden by the State. Right or wrong, we are here dealing with a fact. Before the law, we Catholics are no more than the Mormon who was jailed when he contracted a plural marriage in accordance with his creed, or the Salvation Army lassie who beat a jingling tambourine in a defiance of the law, or the Jewish shopkeeper who had recourse in vain to the Federal Constitution, when convicted of violating the Sunday-Closing law. The Eighteenth Amendment provides a ready weapon against the Catholic Church, which will not be forgotten, if the unfortunate day ever dawns upon a Congress ruled by bigots. And as for those crude and illiterate States in which clergymen can say that if "booze" is to be forbidden in houses of unmentionable reputation, it should likewise be forbidden in the Catholic Church, it is fairly clear that the "concurrent jurisdiction" clause, joined with what police-powers are left to the States, easily makes possible the union of law and religious persecution.

As I draw these reflections to a close, I am told that Mr. William H. Anderson, a New York Anti-Saloon League superintendent, again assures the world that there is nothing in the Prohibition movement that can be turned against the Catholic Church, and, further, that he personally will go to any pains to secure wine for "the Catholic Mass." In reply, I would note that when the Catholic Church is forced to rely on Mr. William H. Anderson for the continuance of the Holy Sacrifice, the gates of hell have at last prevailed against her. It makes no difference what Mr. Anderson, or any other anti-saloon agent may "think," or profess. If the Eighteenth Amendment, or State Prohibition legislation, can possibly be turned against the Catholic Church, sooner or later, it will be so turned notwithstanding the promises of the forgiving Mr. Anderson. Our sole safety lies in a clause, to be inserted in all Prohibition legislation, State and Federal, which explicitly authorizes wine for the Holy Sacrifice of the Mass, and permits a Catholic priest to obtain it on terms that are neither humiliating, nor in their intent, degrading.

### Justice to Catholics

A. HILLIARD ATTERIDGE

IN London on June 3, the House of Lords, sitting as a court of appeal, performed a great act of justice and reversed a wrong that has existed for centuries. When the House of Lords sits as a court of appeal, there is no general gathering of the peers. The court is formed by the Lord Chancellor as president, and as his colleagues a number of peers who have usually held the same high office, or have sat as judges in the higher courts. The court is thus composed of some of the leading men of the British judicature. The Lord Chancellor of today, now Lord Birkenhead, was in early days better known as Mr. E. F. Smith, M.P., who was associated with Sir E. Carson in organizing the resistance of Orange Ulster against Home Rule. If there is one thing the Orangeman detests it is the Mass, and some of the men who stood with Mr. E. F. Smith on Ulster platforms in the days before the Great War will be startled at finding him taking the lead as Lord Chancellor in sweeping away the last relic of the Penal Laws against the Mass in England. It is to the credit of the Lord Chancellor's judicial impartiality that he boldly broke with a long legal tradition in his historic judgment of June 3.

The judgment is a notable event quite apart from its immediate effect, for indirectly it makes havoc of theories of church history that have helped to keep thousands of men of good will out of the Catholic Church by persuading them that the Anglican Church represents the historic Church of England in pre-Reformation days.

Until this judgment was given, it was generally accepted that the English law made invalid any bequest by will for Masses for the Dead. The courts invariably canceled such bequests on the ground that they were "bequests for superstitious uses." Catholics were usually advised by their lawyers that the only way to found Masses by request, was to make a will giving some sum of money to a priest, church or Religious Order without making any express condition that Masses should be said, and to express this wish separately and privately so that there would be no obligation that would be enforced by the letter of the will. There were, however, many cases in which formal bequests appeared in wills, and in such cases if any objection was made either by the executors or one of

the interested parties, the Court of Probate invariably nullified the bequest and the money assigned for the foundation of Masses was transferred to the residuary legatee.

A Mr. Patrick Egan, who died in December, 1916, left several hundred pounds to Westminster Cathedral, and to the Jesuit Fathers of Farm Street, London, for Masses. The Court of Probate canceled the bequests and the decision was confirmed by the ordinary Court of Appeal. Cardinal Bourne and those who benefited with him under the will were advised to make a further appeal to the House of Lords. The Lord Chancellor gave judgment in favor of the will, and of the four Law Lords who sat with him, three concurred and only one dissented. The effect of the judgment is to alter the interpretation of the law hitherto held by the courts and in effect to make a new law. The Lord Chancellor recognized that it was a serious step to reverse the long-existing usage of the courts, but he insisted that it was an act of justice which must be done. Less than two years ago the House of Lords affirmed the validity of a will which left a large sum to the Rationalist Press Association "for the purpose of denying some of the fundamental doctrines of the Christian religion." The Lord Chancellor said it would be strange if the same court persisted in denying the validity of bequests for celebrating the central rite of the religion held by millions in the British Empire. A reversal of the old practice of the courts would, he said, have the advantage of bringing English law into conformity with the law as interpreted in Ireland, in Overseas Dominions and in the United States of America. He argued that the previous decisions were due to a misinterpretation of the law, arising from hostility to Catholic doctrine.

In a long historical survey of the question he summed up the record of English legislation against the Mass. This began in 1547 in the reign of Edward VI, with what is known as the Chantries act. Before summing up what the Lord Chancellor said on the subject, one may perhaps note that in the old Catholic days of England the foundation of Masses for the Dead by will very frequently took the form of a bequest for erecting a chapel and altar, either in a separate building or as part of an existing church, with a sum for maintaining a priest to say the Masses. These chapels were known as "chantries" and the priests as "chantry priests." They usually had the further duty of teaching the poor in a school. At the time of the Reformation there were more than 2,000 of these chantries and they were a most important feature in popular education. When Edward VI suppressed them it was soon found necessary to establish grammar schools to do a part of the work hitherto done by the chantry priests. Henry VIII, in his general plunder of religious foundations, suppressed some of the chantries and seized their endowments. But he himself in his last will made a request for Masses to be said for the repose of his soul. This, by the way, was probably the first bequest for Masses to be canceled by Edward law. Edward VI, or rather those who acted in the name of the boy-king in the attempt to make England Protestant, passed a law for the suppression of all the chantries. The plunder is said to have amounted to £180,000, an enormous sum in those days.

This act of 1547 has never been repealed. It was not repealed under Queen Mary, when many of the acts of Henry VIII and Edward VI were annulled. Lord Birkenhead's judgment supplies the reason of this omission. The act has often been cited as making Mass foundations and bequests illegal, but the Lord Chancellor pointed out that it was nothing more than an act for suppressing the then existing chantries and confiscating their endowments. It was purely retrospective, probably because those who drafted it were confident that they could make the Mass a thing of the past in England. The Lord Chancellor went so far as to say that the act in no way prohibited new foundations. It was the legislation of Eliza-



both that made the celebration of Mass a crime, and this was the law of England from the act of Uniformity in 1581 to the Catholic Relief act of 1791. After the Catholic Emancipation act of 1829, a further step in the abolition of all relics of the Penal Code was taken in 1832 by the Catholic Charities act, which dealt generally with foundations for the purposes of the Catholic religion. "The position than was," said the Lord Chancellor, "that the Roman Catholic religion was recognized as one which could be practised without any penal consequences or breach of the law."

Three years later a Catholic will making a bequest for Masses was impugned in the courts, and it was argued that the Catholic Charities act did not cover bequests for "superstitious purposes," such as Masses, which had been so described in the statute of Edward VI. Sir Charles Pepys, afterward Lord Chancellor Cottenham, decided against the will and his judgment became till now a precedent for the courts. The Lord Chancellor of today argues, and three out of four of his fellow-judges concur with him, that Lord Cottenham's judgment was wrong in law and equity. The one dissident, Lord Wrensbury, admitted that the law as hitherto interpreted was unjust and only argued that the injustice should be remedied by a new act of Parliament, and not by a decision of the courts. But the decision has been given and the law is thus brought into line with justice.

For a large number of High Churchmen in England and Episcopalians in America the legal arguments of the court are of some interest. For all the judges took it for an undeniable fact that at the Reformation the Mass was legally defined to be a criminal act, and that English law upheld this definition for more than two centuries (1581-1791). It is impossible to make this fact square with the strange theory that the Communion Service of the Book of Common Prayer is really the Mass and that it is still the chief act of worship of the Church of England as by law established and of the oversea churches that follow its traditions.

### COMMUNICATIONS

*Letters as a rule should not exceed six-hundred words*

#### Jews and Christian Science

To the Editor of AMERICA:

Now that your columns are exposing the delusive origins of Christian Science, the strange fallacy strikes me with possibly pertinent coincidence, that this new quicksand in church history seems to attract a respectable scattering of Jews. The few Christian Science Jews who have crossed my horizon, take their "conversion" most seriously, leaving the scrolls of Moses and the Prophets among superseded annals of the sons of darkness. Logic, I confess, was always an intricate maze for me; but still I can clearly discern rational premises, and perceive subsequent, if not consequent, conclusions. But it exceeds my mental process to account for any rational and solid premises in Christian Science that should appeal to seriously deliberate and well-informed Jews. To reject the Christian mystery of the Incarnation, ignore the *Magnificat*, rest insensible to the sublime imagery which is part and parcel of their Jewish heritage: "Tower of David, Tower of Ivory, House of Gold, Ark of the Covenant, Gate of Heaven, Morning Star, *Health of the Sick*, Refuge of Sinners . . . Queen of Peace," and lightly fly to the patronage of a New Hampshire "prophetess," is a wider vault in deduction or inference than I can soberly span; whereas the governing dry laws forbid me to leap it with Tam O'Shanter.

Sacramento.

WILLIAM PRICE.

#### A Catholic College for Colored People

To the Editor of AMERICA:

All who have a vital interest in the labors of the Church among the colored people recognize in the recent communication

of Rev. Joseph Butsch, S.S.J., one of the most thoughtful and timely comments on a situation that is at once sad and disastrous. Despite the fatherly solicitude of the Episcopate, the unwearied labors of devoted Sisters, and the ardent and self-sacrificing zeal of missionary priests, the most unselfish and heroic endeavors of the Church can never enjoy their proper influence among the rapidly increasing numbers of college-bred men and women of the colored race until a college, under Catholic auspices, is established for the youth of that race.

The uninitiated may be amazed to learn that there is but one Catholic high school for colored boys and girls in the United States. Yet every city in the North and South, where a considerable colored population warrants it, provides high-school and normal-school facilities. There are at least ten sectarian colleges of recognized standing for the colored students. What is the result? We are without colored Catholic leaders. In the past seven years the writer has been present at many meetings, conventions, congresses of the colored people. He has always been received with unvarying courtesy. Yet these meetings, chiefly of civic and educational character, were given a distinctly Protestant tone. Among the leaders of the race commandeered by the Government during the Great War there does not appear the name of a single colored Catholic.

A splendid and encouraging effort in the direction of Catholic higher education for the colored people has been started here in New Orleans. Some five years ago the old Southern University, a national-State-municipal institution for negroes, moved to Baton Rouge. Through the munificence of Mother Katherine Drexel it has been resuscitated and is now called "Xavier University," providing high and normal school advantages. The Sisters of the Blessed Sacrament, Mother Katherine's Sisters, are in charge. The situation is very hopeful, as far as it goes. But what sorrow and embarrassment the Sisters experience, when they are compelled to allow their graduates to pursue higher studies in non-Catholic institutions! The imperative need is a Catholic college for colored youth. Is it worth while? The sects think so. The race is wondrously attracted by the disciplinary character and devotional life of the Catholic Church. Who among the God-entrusted stewards of the world's wealth will come forward and meet the need of the hour?

New Orleans.

J. A. C.

#### Books for Inquiring Readers

To the Editor of AMERICA:

To Fr. Scott's rarely excellent list of books peculiarly helpful to persons who are honestly seeking to know the truth in regard to religion, mentioned in his admirable article on "Books for Religious Inquirers" printed in your issue of June 28, there most certainly should be added his own "God and Myself," "The Hand of God," and "Convent Life," three of the most remarkably clear, illuminating, and convincing books that could possibly be put into the hands of inquirers. Simplicity has seldom been more beautifully united to comprehensiveness than in these volumes, and their modest price puts them within the reach of nearly all. "Convent Life," the latest work from Fr. Scott's pen, is assuredly not the least important or the least inspired, for on no subject is the Protestant mind so unenlightened as on this great subject of the mystical life within the Church. There is also another book which, to my mind at least, would add greatly to the value of Fr. Scott's list, and that is "A Spiritual Aeneid" by Ronald Knox, the scholarly convert son of the Anglican Bishop of Manchester.

Were I the possessor of a sufficient fortune, I would circulate these books, more especially Fr. Scott's, far and wide; and I would also endow a free circulation of your splendidly edited and vitally important journal throughout the country.

Waltham, Mass.

G. T. O'CONNOR.

# A M E R I C A

## A CATHOLIC REVIEW OF THE WEEK

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### The Campaign for the Smith Bill

THE campaign for the Smith-Towner bill proceeds apace, with its customary disregard of all arguments against it. One argument, always resented, is never answered; but for this silence the friends of the bill cannot be blamed, since there is no answer. To anyone who will take the trouble to read this charter of educational despotism, it ought to be clear that by the very terms of the bill, the ultimate control of the public schools and, by degrees, of all education in the United States, passes from the local community to a political appointee at Washington, whose fitness for this position will be judged in no small measure by his loyalty to the dominant party.

And this political appointee is to be our educational autocrat. There is no escape from the conclusion that, if the proposed Secretary of Education is authorized to decide whether or not any State is complying with the provisions of the bill, he has complete power to dictate the conditions under which the children of free-born Americans must be "educated." The provisions of the bill relate to courses of study, school-programs and the training of teachers, all of which must be approved at Washington. If the Secretary of Education orders the inclusion in school-programs for mixed classes, of the latest vagary on sex-hygiene, such vagary must be inserted, or the recalcitrant State will get no money from Washington. He has the same right with regard to the introduction or exclusion of any subject or method whatsoever, not only in the grade schools, but in the institutions for the training and certification of teachers. In this manner, the formation of teachers, as well as of the children, is set at Washington by some faithful son of a political party. Certainly, no State is forced to "co-operate" with the Federal Government; but if it is situated north of the once proud and independent South, it will pay heavily for its constitutional right to conduct its own affairs as seems best to its citizens.

Had this Department of Education come into existence in the days of the carpet-baggers, there is little doubt that by this time America would have been corrupted by the perverted philosophy that has ruined Europe. That was

the philosophy which held the favor of the day, and as it was a secular philosophy, it was the only philosophy which could have been approved at Washington. If the Department is now established, what guarantee have we that the dominant educational perversion of any period will not be forced upon our people? Modern governments are shot through and through with secularism, and our own is no exception. Documents in support of the Smith-Towner bill have already been spread broadcast at the expense of the Government by officers of the Bureau of Education, asserting the detestable un-American and un-Christian principle that the child is the ward of the State, and that the control of education is primarily the concern of the Federal Government. The policy of the proposed Department of Education could hardly be stated with greater definiteness. It is a policy which by shifting duties proper to the individual to a subsidized governmental agency, will in the end destroy the spirit of initiative, self-reliance and independence without which democracy degenerates into autocracy.

The danger which every republic must fear is over-centralization, with its consequent substitution of domination by one man for the rule of the people. We have just concluded a war, undertaken, we are told, that democracy might not perish from the earth. If this be true, to set up in the very schoolroom, a system which cannot but destroy democracy among our own people, is a betrayal of our principles closely akin to insanity.

### The Former Bishop of Delaware

THE Protestant Episcopal Bishop of Delaware, Dr. Frederick J. Kinsman, has addressed a brave letter to the Presiding Bishop of his Church, announcing his resignation. "The bishops have no choice," he writes, "but to accept my resignation, and to proceed to my deposition." Dr. Kinsman does not speak in anger or haste, but he can no longer tolerate the doctrinal laxity of his communion, the Protestant Episcopal Church, touching the most sacred truths of revelation. He finds that denials of the Divinity of Our Lord and Saviour Jesus Christ have become common in American dioceses, and when brought to the attention of the bishops concerned, "these ecclesiastical rulers have exhibited a very general impatience with doctrinal discussions and abhorrence of heresy trials." In few cases, if in any, has a formal condemnation and deposition followed. Dr. Kinsman's chief difficulty is, therefore, not so much a certain looseness in theological teaching, particularly in regard to the Divinity of Jesus Christ and the place of the Sacraments in the Christian life, as an easy tolerance of open denials of the fundamental truths of Christianity.

Dr. Kinsman's action will bring no comfort to the extreme wing of the "Catholic" party in this most Protestant of all Protestant churches. Heart, not logic, speaks to heart, and the "Catholic" party, through no fault, doubtless, of its own, is dominated rather by sentiment than by the facts in the case. As Dr. Kinsman



writes, it makes little difference what individuals may believe, condemn, or tolerate; to his mind, the sole point of importance is what his Church teaches. Apparently at least, one may deny or affirm the necessity of Baptism for salvation, adore "the consecrated elements" or consider them essentially bread and wine, regard Jesus Christ as true God, or hold Him to be a wise and good but fallible man, and yet remain an officer in good standing, of the Protestant Episcopal Church. This is not Christian freedom, but a shocking indifference to the sanctity of the truth. "Is the creed worth defending?" asks Dr. Kinsman. He answers in the affirmative. By what she tolerates, the church of his youth returns a negative answer. To Dr. Kinsman, as to every open-minded seeker after truth, this must mean the parting of the ways. May the kindly Light shine upon him, and the Spirit of God lead him, with all who in his former communion wander as sheep without a shepherd, into the one true fold, whose invisible head is Christ the Son of God.

#### Prohibition in Illinois

ONE John Anderson was arrested last week in Chicago, and, what is more to the point, was convicted. Confessedly, appearances were against John, for the search and seizure officers, operating under the new Illinois law, stumbled across six quarts of whiskey, concealed in Mr. Anderson's private residence. Mr. Anderson had not planned to engage in the trade, nor was this liquid intended solely for personal consumption. He was a fisherman, he said, and it was his delight to gather his friends about him, and hie to some cool nook near a purling stream. While engaged there in the gentle art of angling, the demon rum would be invoked from time to time, as a specific against the damp. But these fair excuses proved unavailing, and Mr. Anderson was mulcted in the sum of fifty dollars and the confiscation of his soul-destroying beverage.

This is a good beginning, but all earnest Americans trust that Illinois will not now proceed to sit back and regard the world with the air of one who has seen it through. There are surely more than six quarts of whiskey in the great corn country, and Illinois must have one blind and one bland eye if she cannot discover it. Singularly enough, the raid in question did not take place on Sheridan Boulevard, or the Lake Shore Drive, or in the environments of Lake Forest, localities graced by the villas and palaces of Chicago's moneyed aristocracy. Mr. Anderson, it would seem, inhabits a small cot on the edge of the city, near the slag-piles and the rolling-mills, made famous by Mr. Dooley. Possibly the social line barred the officers of the law, very few of whom trace an ancestry to the Mayflower or the stockyards, from the dynamite-proof wine-cellars underlying the marble halls of the local nobility; it is more probable, however, that the impartial upholders of law and order in Illinois

shrank from inflicting upon the opulent a hardship to which the comparatively indigent have long since become accustomed. Every rich man's home must be considered his castle, even under Prohibition search and seizure laws. But under these same benign regulations, the poor man's home must be a jail, if he cannot pay the fine.

Have our high hopes of the search and seizure laws been blasted? Will this law follow the lead of the Prohibition law and greet Lucullus with a smile but Lazarus with a club? Of course, no one ever thought that Prohibition legislation would affect the rich in the slightest degree, but if a bank account of large proportions also exempts from the search and seizure, how are we going to keep the country dry, or preserve even a show of virtue in face of a national hypocrisy as open as it is revolting?

#### Packers and Patriots

IN its report to the President, the Federal Trade Commission states that the packers familiarly known as the "Big Five" not only control the meat of the country but dominate the American market to such an extent that unless action is taken by the Government all important foods in the United States, together with international control of meat products with foreign companies, will be in the hands of the favored few, the consumer to pay the price. At present these masters of high finance or high prices jointly or separately have the controlling interest in 574 companies, minority interest in 95 others and undetermined interest in 93. That means a total of 762 companies. Moreover the same men produce or deal in 775 commodities, largely food products. The history of this shameful monopoly is interwoven "with illegal combination, rebates and with the undisclosed control of corporations." The Commission admits that there is no device of law capable of restricting such an illegal growth. Unfair competition may run its course to the extent of absolute market control and drive the small competitor to ruin "without the secret ownership being suspected." Pitiless publicity of corporate ownership for all industries is the recommendation of the Commission.

Such a condition is not pleasant for the plain people, "whose hearts are the same the world over," as the President has said, and whose pockets too are the same, nowadays, in as much as they are quite empty. Nor is it consoling to that great representative of the plain people, the returned soldier, to find that the army which he has made the finest on earth, holds a surplus of food valued at \$121,000,000 which has been withheld from the markets through the "botching" of the Quartermaster Corps, as General March confesses. That same non-combatant branch of the services is also responsible for allowing 1,500,000 pounds of pork products to spoil in warehouses.

The head of Swift & Co., one of the "Big Five," denies

that the packers are responsible for the high price of food. The Commission's report is only an attack on "successful business organization." It does not answer the question of greatest concern to the plain people, namely, the reason of high prices. But a much better case will have to be made out by the meat interests to prove that they are unjustly attacked than the mere assertion that the Commission report is unfair or that the profit to the packer "is but a small fraction of a cent a pound." The plain people and their soldier representative are patriots. They have given unstintingly to the nation's cause and their minds are single. They are facing price lists that are exorbitant and will go higher and they want to know the reason of it all. If those who boast of "successful business organization" cannot tell them, they will be inclined to believe the assertion of the Federal Trade Commission that "successful business organization" means unlawful monopoly with consequent high prices, that tremendous business control of foods in the hands of a few men is very beneficial to the few and very harmful to the many. And the plain people are the many. Their voice will be heard on the food question. It was heard very plainly in Italy and the Government acted at once. The Government of the United States would do well to act immediately on the report of the Federal Trade Commission.

#### A Unique Summer School

THE summer schools of our American colleges and universities are crowded. Courses are offered in every conceivable subject, and eager minds are availing themselves of the chance to advance by extra leaps and bounds along the path of learning. It is a healthy sign which deprives people of the chance to say that the American is all pleasure-loving, or to complain, as British statesmen complain of Britishers, that the nation is unduly protracting its peace-holiday. Is there a more unique summer session in any college than that to be opened at Harvard toward the end of July? The purpose of this course is to teach Harvard men how to get money not for themselves but for Harvard. The university needs an endowment fund of \$10,000,000. A drive for this amount is to be opened in the fall and to ensure success the President of Harvard is calling back

to Cambridge men who have not been in intimate touch with the university for some years. They will learn by intimate contact with the President and faculty why the big fund is necessary for the future progress of the institution. No one that knows the Harvard men prominent in financial circles will doubt for an instant the success of the drive.

The Chairman of the Harvard Endowment Fund Committee outlines the idea behind this summer session: "Men who spent four years at Cambridge in their youth and return occasionally cannot know Harvard University as it is today. Three days of intimate personal contact with the officers and teaching staff of a great university, together with a careful inspection of its plant will show what a living, changing, progressive organization is at work in the education of more than 5000 young Americans." There are 36,000 alumni scattered over the country and it is to form a band of leaders who will reach this body, and make each alumnus realize "the obligation resting on him to help the university," that the summer session of alumni is being inaugurated.

With the munificent gifts donated to Harvard each year by loyal alumni the work cannot go on unless an endowment fund is provided. And Harvard has received splendid gifts from her generous sons, as have Yale, Princeton, and Columbia and nearly every large university and college in the country. No one can read financial statements issued each year from one university after another without being impressed with the generosity of graduates. Yet it is the rare thing to read that our wealthy Catholic college men ever give a thought to the institutions that gave them their education, if that thought costs money or even that which a college always needs, personal interest in college activities. The greater number of our Catholic college graduates are not wealthy, certainly they are fewer than the graduates of any of the so-called Big Five. Still an interesting survey could be made among graduates and former students of Catholic colleges to decide the answer to these two questions: How many wealthy graduates have given financial support to their *Alma Mater* since leaving her hallowed halls? How many American Catholics of means do anything for the furtherance of Catholic education?

## Literature

#### DANIEL DEFOE

ROBINSON CRUSOE is now two hundred years old. He is hale and hearty yet, and in all likelihood, together with his man Friday and his no-longer deserted island, is destined to celebrate, with undiminished powers and fame unimpaired we hope, a fifth or sixth centenary. But perhaps, like Tithonus, his voice will then be diminished to a faint cicada treble. Yet he will live, though translated maybe to that upper and remote sphere of Olympian seclusion to which the Immortals of literature and art must retire to make room for more bustling and, for the time, more popular deities. Robin-

son Crusoe is a real Ancient Mariner, for it was on April 25, 1719, that Daniel Defoe's publisher, William Taylor, first told of his strange adventures in a book with a title, which any modern publisher would mercilessly cut down to a pithier and more alluring caption: "*The Life and Strange Surprising Adventures of Robinson Crusoe, of York, Mariner; who lived eight and twenty years all alone, on an uninhabited island on the coast of America, near the mouth of the great river Oroonoke; having been cast on shore by shipwreck, wherein all the men perished but himself. With an Account how he was at last delivered by Pirates. Written by Himself.*"



In reading the adventures of the castaway, we never think of Defoe, of the man behind the book. We watch and hear and see and live with the man in the book, Robinson Crusoe. The book seems to have written itself. It has no other author than Crusoe, for the boy at least who for the first time traces the outline of that ominous footprint in the sand and bends over it, breathless with foreboding, not because somebody wrote of it, but because the lonely mariner of York and the deserted island sees it and scans it, tingling with fear for the dread possibilities which it reveals. That footprint in the soft wet sand is one of the great inventions of literature as bewitching as the magic carpet or the wonder-working lamp of the Arabian nights. It is so dreadfully real. It is no wonder that the boy or the girl who sees it for the first time, instinctively clutches the awe-struck Crusoe and bids him fly to his fortress and pull the ladder up behind him to safety. In all our readings of maturer years has anything gripped us with the same power? Have the tragic catastrophes of the epic or the drama ever yielded the same intensity of emotion, or girdled us with the same stifling atmosphere of impending doom? The very simplicity of the incident both in its invention and in its telling, only adds to its horror. In after years we smile a little at our agony of apprehension, but while we do so, children of many lands and of many tongues, their eyes glued to the same magic page, are squirming in terror over that monstrous footprint. Such things make literature. When we no longer recognize them as such, the sense of the real and the true in art, has left us.

That footprint in the sand is not only the climax of the "Robinson Crusoe," it is the keynote of the art and the methods of Defoe, in the one book first of all by which he is known the world over, as well as in the almost countless volumes which came from his pen, with a versatility and fertility which seemed to be inexhaustible, from "The Shortest Way With the Dissenters," "The True Born Englishman," "The Apparition of Mrs. Veal," "Moll Flanders" and "Roxana," to "The Journal of the Plague" and "The Memoirs of a Cavalier." In every one of these there is an extraordinary sense of reality. Nowhere is it more evident than in "Robinson Crusoe." Many will never recognize in that story, what Frederick Harrison does, "a picture of civilization," and will dissent with him when he says that "the essential moral attributes of man, his innate impulses as a social being . . . his subjection to the physical world, and his alliance with the animal world, the statical elements of social philosophy and the germs of man's historical evolution have never been touched with more sagacity, and assuredly have never been idealized with such magical simplicity and truth" than in the Crusoe. That is too large a claim, even though we admit that Defoe had a social and political end in view in almost everything he wrote, and that in his greatest book he undoubtedly intended to show man's struggle with nature, his battle with her elemental forces, and his final victory, through his own labors and constancy, and through the powers of mind served with an indomitable will. Defoe socialized literature; this we concede, although we cannot heartily approve of the standards of morality, which if he did not directly approve of, he at least showed in operation in "Moll Flanders," "Roxana" and "Colonel Jacque."

We doubt very much whether there be a dozen university professors in the country, who, before the dawn of the Defoe bi-centenary, ever dozed over "Moll Flanders," "Roxana," "Colonel Jacque" or "Captain Singleton" or more than dipped into them for their own amusement or disedification. The heroine of the first, a Newgate waif that runs madly and jauntily through her career of vice and degradation, may, well lead the repulsive theories summoned out of these lower social strata, which Defoe studied with a zest which logically led him

to descend deeper and deeper in his geologico-literary investigations until he finally had to leave sinful man as a subject for his scalpel, and wrote "The History of the Devil." When one travels in such company as he had chosen, the motto and warning may well be: "*Facilis descensus Averni.*" Even if Defoe intended in these works to show men and women struggling with the handicaps which society puts upon them, just as he shows Robinson Crusoe struggling with nature and the elements, it can be safely said of them, with a few reservations here and there, what Hazlitt said of Moll Flanders, they are "vile and detestable." They may be clever and true to nature, they have a Zola-esque power of presenting repulsive realities, but they are revolting. The mock moralizing which rounds off chapters dealing with crime and vice only serves to render them more dangerous, for it is shorn of the ring of sincerity and truth. But like everything written by the chronicler of Newgate and the gypsy camp, they show the writer's amazing gifts as a story-teller.

Chatham once quoted as genuine history, Defoe's "Memoirs of a Cavalier," which is such a vivid and apparently genuine military history of the struggle between Cavalier and Roundhead, that it might have deceived even Clarendon himself. Thousands undoubtedly have read the "Journal of the Great Plague" and perhaps even years after the perusal, imagined that Defoe had actually gone through its horrors when a full-grown man whereas we know that he was little more than an infant when the scourge visited London. So life-like is the narrative, yet so simple, so awful the visitation, yet so homely the style in which its tragic events are told, that it produces the sensation not of a book but of a tangible fact. To a subject already so masterfully treated by Lucretius and Thucydides and which Manzoni in the "*Promessi Sposi*" was again to handle with such consummate skill, he brought a new conception. The plague at Athens, under the magic brush of the Greek historian, becomes a majestic picture of really tragic proportions. The flaming lines of Lucretius make it a thing of horror, such as some surgeon of the war might have given us in a book on the typhus-smitten towns of Serbia. Manzoni mingles pathos with the terror. But it is the solemn pathos too deep for tears which we see in the fair Lombard lady that lifts the still fairer but lifeless form of her dead child into the fatal tumbrel. In Defoe's "Journal," bare of deep pathos or stage scenery, the sense of reality is the dominant one. Even in the great masters just mentioned we feel that there is some call upon the fancy and imagination. In Defoe facts alone are recorded but in such a homely form, so directly, so artlessly; so minute and specific are the details, so admirably dovetailed and mortised into the general scheme, that we walk the death-smitten streets fascinated by the terrors and almost unafraid, and go forth out of doors to see "ghosts walking on a grave-stone." Defoe was a realist. His realm is fact. He holds no mandate for the isles of fancy and the fairy provinces of imagination and romance. He can be as hard and as prosaic as a court record or a doctor's diary. He was a great journalist. To him we owe the modern editorial and the modern interview. Yet in spite of his essentially unpoetic gifts, although there is but little color or music, but only muscular texture and articulation to his style, although he never stopped to think of the embroideries and trappings of romance, he has given to the world the one book that swings open the doors of adventure to childhood and through whose open portal he leads it spell-bound into a new world.

Defoe was something of a Robinson Crusoe himself. He was a literary and political adventurer. He was acquainted with the hardships of poverty and the follies of wealth. He knew life from many angles, enjoyed the king's favor and laughed at the king's frown, was lionized by the people while at the pillory and fought for their liberty while in jail. If

Ulysses were an Englishman, he would be a bit like Defoe. To do him justice, while thieves and pirates and other characters of that stamp abound in his books and ply their trade right merrily and criminally, it is because he had been thrust into their company, somewhat through his fault but not altogether through his will, and had seen them at close quarters in English jails. Defoe's strongest gift was the power of telling what he had seen. His books are in the main a personal record of his own life. Throughout that agitated life, one purpose appears to have been uppermost. He seems to have had the sincere and genuine intention of fighting the cause of the people and of bettering their social and political condition. The means used may appear strange, his educational system unsound, the ideal at least does him honor. He wrote hundreds of books which nobody reads. He gave us the story of a castaway on a desert isle for which the child and the wise man will thank him for many ages to come.

JOHN C. REVILLE, S. J.

### THE VIGIL

*According to medieval legend the castle of the Grail was on Montserrat, where St. Ignatius kept his vigil of arms.*

Though Luther's dismal pall  
Lie over Parsifal,  
And never Mass-bell sound  
Where once the Table Round  
Served with a single sword  
Their ladies and their Lord,  
Yet faith and chivalry are wedded still.  
Loyola comes unto the mystic hill,  
Place of the Grail, and there keeps vigil lone,  
His slender sword laid on the altar-stone.  
The watches of that night  
What vision showed his sight?  
Oh, not the Grail, the Cup Refulgent, Fair,  
Shining across his prayer.  
But with his lumined eyes  
He saw them rise,  
Sons of his soul, the children of his sword,  
Whose names are oil outpoured,  
A perfume spread abroad,  
The Paladins of God.  
He saw them pass, his knights conquistador,  
Who to earth's farthest shore  
Should bear that Name whereat the demons flee.  
A valiant host, a mighty company,  
Where pampas grasses blow  
He saw their flung battalions, 'mid the snow  
Of far Canadian forests saw them stay,  
And seek that land of death, inscrutable Cathay.  
He saw great Xavier then,  
The flower of knightly men,  
Who in God's wars  
Should win such battle scars;  
Borgia, that plucked from shame  
A fallen, defiled name,  
And that flame-hearted lad,  
Kostka, his Galahad,  
And lordly Mantua's son,  
And merry Champion.

These, these did he see,  
And then on reverent knee  
Girt on his hallowed blade  
And fared on his crusade,  
To bring the world in fee  
To Christ's high empery.

BLANCHE M. KELLY.

### REVIEWS

**Rhymes with Reasons.** By the Author of "Aunt Sarah and the War." New York: P. J. Kenedy & Sons.

**The Pursuit of Happiness and Other Poems.** By B. R. C. Low. New York: John Lane Co.

**The Wild Swans at Coole.** By W. B. YEATS. New York: The Macmillan Co.

**Service and Sacrifice.** By CORINNE ROOSEVELT ROBINSON. New York: Charles Scribner's Sons.

**The Mountainy Singer.** By SEOSAMB MACCATHMHAOIL. Boston: Four Seas Co.

"Rhymes with Reasons" are indued with the calmness, one might say, of fancy's ascetery. Not that religion is their story, though the majority treat it; nor that they have renounced affection for humaner things, which a few earnestly fondle. It is because of their abstinent emotion, their savingness of word, and the classic summariness with which each impression has been despatched. Beautifully, however, do they possess their soul. Here are his lines on "The Bearers of Lost Sons":

Arms and the Man:—be arms his care,  
By arms be men beguiled!  
It counts but little what men bear  
So woman bears the child.

Mothers, who suffered Love's sharp joy—  
By Christ, who bore one cross,  
Twice blest be you, who bore the boy,  
And now who bear the loss.

Beauty, though not, as Keats dogmatized, all we know on earth and much less all that we need to know, is still an object of excellent and beneficial knowledge. And "The Pursuit of Happiness," a catena of fifty-five sonnets of the light that is on sea and land, on architecture, music, character, and even death, adds lusciously to our present store. It is sincerely instinct with rich and wholesome feeling, and is further fortunate in its felicity of expression. By the Italian standard, however, it is at fault in that the two parts of the sonnet invariably interlace. Over-packing, also, tends to give the verse an occasional hobble. "Other Poems," especially "Underground," companion to advantage this sonnet sequence.

Sailing by that famous "map representing the sea, without the least vestige of land" was baffling; but not more so than reading ultra-romantic poetry. This experience awaits one in "The Wild Swans at Coole," which fitfully offends rhyme and too frequently irritates reason. Some poems, to be sure, are transparent enough. More, though, reward the industrious reader with but vague impressions that incline toward the cynical. All show mastery of expression. But none are intimate, none are cheerful.

The fourth book on our list is the third volume of poems from the sister of the late Colonel Roosevelt. It contains her impressions of the "Service and Sacrifice" evoked by the late war, brief elegies on her brother, and many occasional tributes to artists of theatrical and literary prominence. It reveals a nature appreciative of its glowing and varied touch with life that expresses itself with careful art. The jaunty pathos of "Henderson House" is delightful.

"Elemental" is Mr. MacCathmhaoil's own classification of his musical volume of Irish verse. And it fits perfectly. These unspoiled songs have all the freshness and simple charm of the mountains, lakes, and legends that inspired them. Though better for their sound than point, still the homely truth and the homely piety of the Irish heart reveal themselves inspiringly quite often. Here are his three little stanzas entitled "My Fiddle is Singing":

My fiddle is singing  
Into the air;  
The wind is stirring,  
The moon is fair.



A shadow wanders  
Along the road;  
It stops to listen,  
And drops its load.

Dreams for a space  
Upon the moon,  
Then passes, humming  
My mountain tune.

A. F. X. D.

**Altruism: Its Nature and Varieties.** The Ely Lectures for 1917-18. By GEORGE HERBERT PALMER. New York: Charles Scribner's Sons.

In this little book we have an interesting study of the nature and varieties of altruism. The introduction reviews several of the more conspicuous attempts to join the selfish and altruistic tendencies of human nature. Bentham's, Hartley's and Hobbe's are mentioned only to be discarded; Adam Smith's, to be admitted only to partial favor. For, says the author, all these theories labor under the disadvantage of a false start. Mr. Palmer then proceeds to unfold his own theory, which unites the two tendencies by admitting the egoistic, as a sort of balance; selfishness consists, not in seeking my own good, but in seeking it to another's disadvantage.

Now, despite the interest of the theory and the touch of literary craftsmanship, which contributes so much toward making the book readable, we are inclined to say of the author that he too, is handicapped by a bad start. A handicap which, we think, appears conspicuously in two ways: First, in the curious idea that "one person is no person," "the smallest unit of personality is three, father, mother, child," an obvious confusion between a relative entity and an entity which is absolute. If personality is to be constituted by a relation, moral responsibility becomes a wanderer, is easily sloughed by a change of relation, say, from Berlin to Weimar. Secondly, and this is the greater handicap, the author has neglected to review, at least, the one theory which has stood the centuries; that of Christ: one which would come first in a theological lecture. Here he would have found no assertion of the egoistic self, but only its annihilation, to lose life in order to gain it, that we have love one for another *for His sake*. The last phrase makes the essential difference between success and failure in human conduct. It is not that we merely help our neighbor but that we help him for God. It constitutes, too, the difference between altruism and charity; for altruism is but charity with its soul gone; and the soul of charity is God as motive. With this theory before his eyes, surely Mr. Palmer could not have made a false start; perhaps, he would have made no start at all on the definition of altruism, or even of charity, for men need it not in books, nor in theory, but only in its realization in their lives. G. B.

**Democracy in Reconstruction.** Edited by FREDERICK A. CLEVELAND and JOSEPH SCHAEFER. Boston: Houghton Mifflin Co.

This is a series of essays by more or less prominent students of sociology, edited by the sometime Chairman of President Taft's Commission on Economy and Efficiency and by the Professor of History in the University of Oregon. Carl Kelsey has written a chapter on "Democracy and Private Property," in which, among other disputable statements, he declares rights are social in origin, that there is no natural right to hold property and that such expressions as voiced by American courts to the effect that the right to acquire and possess property is one of the natural inherent and inalienable rights of man, no matter when uttered, all hark back to concepts no longer held by well-informed students.

Arthur James Todd writes on "Democracy and the Family." He assures the reader that democracy does not threaten the permanence of the family as an institution despite community

intervention, which compels feeding, clothing, schooling and discipline of children and in other ways restricting private liberties. His list of defects in our educational system will hardly be wholesome reading for those who have reiterated the old untruth that Catholicism and illiteracy go hand in hand. The United States still tolerates nearly six million adult illiterates and only a scanty third of our school population finishes the elementary grades. While it has never been proved that fewer children mean better children, the Professor champions this doctrine.

Edward Cary Hayes in writing of "Democracy and Social Betterment" treats of the separation of Church and State in the American Colonies. Roger Williams is the great apostle of liberty of conscience. But the writer fails to mention Maryland as the colony above all others that safeguarded religious liberty while it was ruled by a Catholic Governor. Intolerance came with Protestant control. The publications of the Maryland Historical Society might benefit Mr. Hayes.

F. O'B.

### BOOKS AND AUTHORS

A comprehensive and amply documented volume upon "British Labor and the War" (Boni & Liveright) is offered under the joint-authorship of Paul U. Kellog and Arthur Gleason. Every phase of the most complex period in labor history is dealt with by the authors, in so far as English conditions have been affected. The point of view of the writers is strictly that of the British Labor party, with which we have been made sufficiently acquainted by their labor platform. While we can readily agree with many of its demands, there are others of a purely Socialistic nature, such as land-nationalization and the general trend of making the State the owner of all productive property, which we cannot accept. English labor, it is to be hoped, will emancipate itself from this fallacy of an exaggerated State-ownership that can never satisfy the legitimate aspirations of the workingman. There is a very extensive documentary appendix, and the book throughout presents facts in an objective manner, aside from the bias that was to be expected in the writers.

The most intelligible statement of "The Seven Purposes" (Harper) by Margaret Cameron reads: "By night my mind was in a turmoil and my nerves on edge." In the light of this statement we can understand the courage of anyone committing to the pages of a book or magazine an endless string of twaddle purporting to be the communications of departed spirits to their friends in this plane. Disordered or deluded minds, groping for consolation under the death-shadow receive an account, by means of automatic writing, of doings on the other side of the great divide. Only such minds could reckon the alleged communications as anything short of ravings. If the disembodied spirits are their authors then their mental equipment has suffered during the passage from these earthly realms. If Satan is their author he is certainly losing his wits with the passing centuries. The more probable conclusion formed by the impartial reader will be that the wretched victims of Spiritism have lost all intellectual balance.—Another silly output of Spiritistic literature from the pen of the "Soldier Doctor," who served throughout the war "on the spirit side," is entitled "Gone West" (Knopf). Every one in the spirit-world is growing in knowledge, there are schools and classes, there is night and day, and the spirit inhabitants of the mysterious region eat and drink like mortals. The Soldier Doctor assures his listeners or scribes that he is in the primary class of the spirit world. No one who reads his communications can doubt it. While intended to be a serious book, nothing that the war has produced in literature with the possible exception of "Dere Mabel" can equal the humor, unintended, of course, of "Gone West."

## EDUCATION

## American Overseas University

THE American Expeditionary Forces University has been defined as an experiment in military education. The credit of its organization can be divided equally between the army and the Y. M. C. A. While the idea of a military university was conceived by a "Y" man, and its initial development was entirely in the hands of the Y. M. C. A., it was the army that supplied the funds, developed and organized the permanent plans, furnished buildings and equipment, and finally students and instructors. The university buildings at Beaune and at the sub-station, Alle-rey, the home of the experimental farm, were former hospitals, and numbered, with additional buildings erected, somewhat over 700. Of these about 150 were set aside for class-rooms and laboratories. The total student body exceeded 10,000, with over 500 instructors.

The university was situated on the plains in the environs of the City of Beaune, flanked to the west, north and east by a range of hills known as Cote d'Or, in the Department of that name. Hills of Gold,—a name poetical, but significant. During the spring dawns, the hillsides were flecked with yellow patches, like virgin gold. But this is perhaps more than a poetical figure, for the region of Beaune produces some of the best wines of France, and is one of the wealthiest in the republic. To the southeast across the plains the Alps appear in the far distance on clear days, with Mont Blanc towering above all. No prettier location could have been selected in entire France for the university.

## ORGANIZATION AND CURRICULUM

IN its organization and curriculum the university is the repetition of an American State university, including the colleges of agriculture, business, fine and applied arts, engineering, correspondence, law, letters, music, journalism, and science, each college with its subordinate departments. The university was founded with the liberal purpose of giving the students what they wanted, without placing any restrictions other than the most necessary on their choice of subjects. These limitations consisted largely of restriction of attendance due to lack of sufficient instructors and the inexperience of the student. If anyone had prophesied that the war would stimulate an interest in "practical" subjects only and cause students to ignore the "cultural" topics, he would have proved a sad prophet. It is significant that the college of fine and applied arts had the largest registration but one, agriculture being first, and letters third.

In equipment the university outrivaled any other institution in the world, that is to say, the army was able to furnish all technical equipment for any department, no matter how exacting its requirements, from army stores. Furthermore, this equipment was the best obtainable and entirely new. For instance, whatever materials were needed for the sciences, especially chemistry, physics and zoology, such as laboratory apparatus of diverse types, glassware, chemicals, and instruments, were immediately supplied from the army stores, and the same was true as to engineering, agriculture, and the arts. The reason for this availability is readily understood when one considers that modern science, in fact, knowledge of all sorts, is used in modern warfare. There is not a single phase of knowledge and endeavor that modern warriors cannot and do not utilize to secure victory over a foe. No wonder that the fine arts found materials in the army stores, no wonder that microscopes, microtomes, theodolites, transits and even linotypes were available in the army and Red Cross warehouses. A tour through the warehouses or the various branches of the service, including the engineering, infantry, artillery, signal, and medical corps reveals an amazing array of stores of all kinds, ordinarily used in peace-time pursuits, but devoted to warfare in recent days. There is not a single product of the earth and of man's ingenuity that does not seem available

in some form or other. No idea has ever been impressed on me so thoroughly as this universal inclusion of all knowledge and production in modern warfare.

## STUDENTS AND FACULTY

STUDENTS flocked to the university from all divisions and from all branches of the service, some to stay here for the completion of the term, some to rejoin their units if these left the A. E. F. in the course of the term. The student body consisted of officers of all grades, and enlisted men, the officers numbering about twelve per cent of the student body. Of enlisted men about forty-five per cent were non-commissioned officers. No color line was drawn, and a large number of negro soldiers availed themselves of the opportunity to study. For military purposes the student body was organized into provisional regiments and companies, and officered in the customary fashion.

The original plan of the university relied mainly on civilian teachers, to be recruited by the Y. M. C. A., but the speeding-up of the armistice made it impossible to secure a sufficient number of these in time for the opening, March 17. The teachers recruited for the university, and for the divisional and post-schools, were later formed into an educational corps, as a branch of the army, the members subject to military regulations, and with the grade of officers without rank. By far the larger portion of the university faculty was composed of officers and enlisted men, about an equal number of each, again drawn from all branches of the service and representing practically all units of the A. E. F. In addition about fifty French soldiers and officers, and a few French civilians, were assigned to the university by the French Government for teaching.

The relations between faculty and students were cordial. All students were here of their own volition, many of the faculty by choice. Because of the cosmopolitan makeup of the student body and faculty, because of the variety of their experiences, the university became a forum, in the full sense of that word. All branches of the service were represented. Many had been in combat units, others in the service of supplies, others in the special branches, still others in the army of occupation, and the variety of their experiences covered all phases of the war. All walks of life, all branches of knowledge and industry, all camps, States, and colleges, seemed to have representatives among faculty and students. A man that could not and did not profit from the interchange of opinions in such a cosmopolitan assembly was dull indeed. The discussions ranged from democracy, present and future, international relations, education, to the technical phases of life on the battle ground and at home. Discussion occurred at all times, in all places, classroom, mess-hall, or billet. Certain educational ideas were developed practically. For instance, the French department had the novel and radical idea to teach students to "talk French." The opportunity for field trips was too good to be slighted, and many departments arranged inspection and study trips to various points in France.

## GENERAL RESULTS

THE A. E. F. University lasted but one term of three months, from March 17 to June 7. It would have been continued for the nine months originally planned, perhaps even made permanent, had not the rapid transportation of troops back to the States removed the possibility of securing a student body. Brief as its career was, it indicates a distinct success, not so much because it taught students new things, but because it permitted them to review former studies, and brought them back to a collegiate atmosphere, to arouse once more their desires to improve their education, and above all, because it afforded them the opportunity to balance the ledger of their experiences, whether gains or losses, and to compare their *facit* with others. The war has taught many the value and need of education. It has impressed on the soldiers the intrinsic value of the arts,



letters, and pure sciences. If enrolment here can be regarded as representative, and I believe it can, then the recommendation of certain educators to restrict educational curricula to "applied and practical" studies is fallacious. The university aimed to give the students what *they* wanted, with very few restrictions, and the overwhelming registration in "useless," "inapplicable," and "unpractical" subjects, indicates that soldiers who have learned "values" on the battlefield and witnessed "practical application" of all knowledge to warfare, appreciate the much-maligned and much antagonized "cultural" subjects.

The A. E. F. University was an experiment in military education. Whether the experiment is to be repeated in the United States, whether it is to be extended into compulsory military education, as planned by its devotees, is a subject for discussion. Under the conditions controlled by the A. E. F. it was a success. Whether its success could be repeated under conditions found in the United States is a point which must remain problematical for the present.

RICHARD A. MUTTKOWSKI, Ph.D.

### SOCIOLOGY

#### The Knights and Vocational Training

THE Knights of Columbus are discovering that nothing succeeds like success. Their conservativeness—and the word conservativeness is used simply and wholesouledly in opposition to rashness—has always precluded a jump into any blank places that occur in the march of progress. Their method is first to observe the place, take its dimensions, see that the ground is firm and then step in, steadily, and with every intention and ability to remain.

For many months, long before the war had come to a satisfactory conclusion, the Knights had seriously considered vocational training as an avenue for their endeavor. First-hand contact with the men on the fighting fields and in the camps and hospitals had given them what no long-ranged or theoretic vision could give: a practical knowledge of what the boys wanted and of what society should want for them. You can have sympathy for anybody in New Zealand, but you have to get a close acquaintance before that sympathy can be translated into sound, practical beneficence.

#### THE SCHOOL'S WORK

THE Knights are attending to this job of translating. In New York City they have opened up one of the most remarkable schools existing in this country of quaint schools. It is the inspiration of a man who has read Newman's "Idea of a University" and profited thereby. The school is a large room in a store on Lexington Avenue, and the faculty consists of Peter W. Collins, K. of C. Reconstruction and Employment Director. Mr. Collins has had wide experience in the rôle of what might be called an industrial diplomatist. He rightfully thinks industrial diplomacy might be made a profession for men who desire to earn good pay and do good work. Especially, in this time of unrest when, to put it literally, the stars are encountering a little variation in their routine of shining over roofs in having portions of roofs shine over them, there is need of a large number of men who can undertake to act as professional mediators and employment managers; men who can act as safety valves between employers and employees.

Mr. Collins has a class of fifty young veterans of the army and navy services whom he is initiating in this difficult but desirable work. He has a six-weeks intensive course for them, and during the six weeks they can have hard and actual experience in the field by operating with the Knights of Columbus flying wedge of job-hunters. Here they interview employers and would-be employers; they absorb the psychology of the job-seeker and the job-giver, and, granted quick wits, they can ob-

tain a permanent mental balance in their viewpoint of the job as a potential holder of harmony and progress or dissatisfaction and riot. In short, these young men are in a position to learn many things that can be turned to a true use for the community in which their future effort is cast. Mr. Collins gives them a wholly Catholic and practical course. His experience as a labor leader inclines him to the benevolent doctrine that when there is doubt in a controversy the benefit can usually be awarded, with no fear of offending justice, to the labor side. At the same time the men who are learning employment management under his guidance, acquire a healthy respect for the rights of the man who has invested his time and brains in an industry and expects to obtain a fair return from his investment.

#### A COURSE IN "MEDIATION"

THIS school, abstracting from an extreme and not un-Gilbertian conception of its possibilities, leads one to the conclusion that it would be an excellent thing to have some sort of course in mediation for both employers and employed; for a lecture system that will impart a knowledge of rights and duties to both. In short, it is a practical manifestation of the plan of Leo XIII, based upon the most acceptable alliteration that mediation is moderation. In a less formal way the Knights of Columbus have maintained classes of this description for many years; their entire campaign against extreme and violent radicalism was an extra-mural course in industrial diplomacy, with the latter word shorn of all its sinister side-meanings. Mr. Collins is instituting similar classes in Boston, Philadelphia and other large cities. They are practical growths of the plan for reconstruction and employment which he submitted to the K. of C. board of directors in the spring of 1918; and which plans were immediately approved and gradually brought into concrete application.

Under this plan other excellent schools for young war veterans are now under way. At Camp Dix there is the most singular auto-mechanics school in this country. In six weeks' time the Knights of Columbus will turn a veritable "rookie" into a capable manager of any motor, even the most recalcitrant. Scores of young men are availing themselves of this opportunity to learn a steady and useful trade. Many of them have already been placed in positions where they have found their pre-war wages doubled.

#### EDUCATIONAL AND WELFARE WORK

ELSEWHERE the Knights are maintaining other schools. Overseas they are contributing towards the agricultural course in the A. E. F. University at Beaune. The same story of hard work for men, resulting in the men's surprising success, is applicable everywhere. It harks back to the days at Fort Hamilton when the K. of C. taught aspirants for commissions the mathematics necessary for them to aspire successfully; or to Kelly Field, where the Knights long ago instituted the first practical law-school for soldiers. It harks back even further. When the Knights of Columbus were first organized, they educated themselves and the Catholic public, and the general public. They demonstrated and imparted the truth that an organization of American Catholic laymen could be large, and strong and well-working. All their specific educational work and reconstruction work is an outgrowth of the germ-idea that was their origin; to do good for God and country, the surest way of doing good for ourselves.

How many Americans realize that the Knights of Columbus stepped into the breach when the Catholic University of America needed assistance; that the Knights, by raising first a fund of \$50,000 for a Chair of American History, and then a fund of \$500,000 for an endowment, gave the university an assurance of support that is among the best solid acts of American Catholicism? This work of the Knights as a national organization is ably supported by the activities of State, chapter and

subordinate council jurisdictions in the cause of education. In all, through the nation the Knights maintain hundreds of scholarships which, every year, give to the nation hundreds of young men with sound, well-trained minds—trained, if for no specific profession, at least for the vocation of good citizenship; at base, the most important for the welfare of the nation.

The Knights will go on with their educational work, conquering fresh fields. There can be no limit to their work. They have heretofore, in wisdom, set their own limits, and in wisdom, these will be removed as they see the opportunity for further endeavor for the common good.

JOHN B. KENNEDY.

## NOTE AND COMMENT

### The Cost of the War to America

THE Secretary of the Treasury recently announced the bill that America has to face in counting the expenditures incurred since April, 1917:

Total expenditures for war period .....	\$32,427,000,000
Gross cost of war to United States .....	30,177,000,000
Expenditures for fiscal year ended June 30, 1919 ..	18,514,000,000
Yearly expenditures of government on peace basis.	1,000,000,000
Loans to Allies, included in war total .....	9,102,000,000
Gross public debt of United States on June 30, 1919.	25,484,000,000
Amount of public debt in form of Treasury certificates .....	3,634,000,000
General fund in Treasury on June 30, 1919.....	1,251,000,000
Twenty-nine per cent of debt, already paid with tax receipts or revenues other than borrowed money	9,384,000,000
Expenditures during month of June, 1919.....	369,000,000
Floating debt paid off at maturity on July 1, 1919..	608,000,000

April, 1917, began with a disbursement of \$219,218,777. The billion dollar months began in December of that year, the expenditures not falling below that mark until June 1919. December 1918 carried the heaviest disbursement, \$2,060,975,855.

### The Interchurch Drive

BY the end of the summer it is certain that the biggest interchurch campaign in history will be launched by the Protestant denominations. The five leaders who have been responsible for the recent successful religious or welfare drives have decided to combine their efforts to carry through the Interchurch World Movement. The purpose of the new movement is to carry out a joint program of Protestantism throughout all the world. All the chief workers of former movements are being marshaled under the leadership of the men who are known as "The Big Five of Protestantism." They are the men who placed church-giving on an organized basis, and made the churches think in nothing less than eight figures. Dr. Taylor of the Methodist church is in charge of the campaign.

### The Lourdes of War Days

IN her latest book, "The Day of Glory," Dorothy Canfield gives a picture of Lourdes that will take its place among the many pen-portraits inspired by the famous shrine. Prayer and faith and fervor centered around the Grotto even while France was being racked by war. The procession with its intensely Catholic character gripped this American writer as she watched the people march and pray. "'Glory, Glory to Thee!' They all sang the propitiatory words together, over and over, a hundred times repeated; the old wrinkled peasants in their blouses; the elegant officers in their well-cut uniforms; the stout elderly merchants; the thin weedy boys; the white-faced, shaven priests; the black men from Senegal with bushy, wooly hair; the tall fair-haired man from England; the occasional soldier on leave in his shapeless faded blue-gray uniform." To this non-Catholic viewing a Catholic pageant in honor of Mary and under

the shadow of the Saving Host it seemed that everyone, everywhere in the world was marching together, singing and praying.

### Memorial of Polish Atrocities

EARLY in July a memorial was forwarded to President Wilson by the Ukrainian National Committee of the United States containing charges of Polish atrocities perpetrated by the Polish army on Ukrainians and Jews in East Galicia. The memorial as published by the Newark *Evening News* contains eight serious charges based on information furnished by the Ukrainian National Bureau at Berne, Switzerland. The counsel for the Ukrainian National Committee asserts that the contention of the Poles that East Galicia is Polish by a majority population is false. "It is seventy-five per cent Ukrainian, fifteen to twenty per cent Jewish and the remainder is Polish. It is for the purpose of having the Ukrainians and Jews declare themselves Polish and thus increase the census figures for the race that these terrorisms have been carried out." The Committee asks for an investigation of the charges either by Congress or by the Peace Commission, and pending the result of the inquiry petitions the United States Senate to withhold the ratification of any treaty with the new Polish State.

### Methodism and Mexico

THE Pan-American Association to conserve child-life in Latin American countries was formed at Columbus, Ohio, at the exercises of the Methodist Centenary Exposition held there a few weeks ago. R. Norman Bridge, millionaire and philanthropist, declared that the moneyed men of the United States, interested in Mexico are going to get behind the inter-church movement in Mexico and Latin America. Dr. Bridge as chairman of the Association said:

We are impressed with the enormous havoc among children since the Mexican revolution began. There are 1,500,000 orphans. Disease takes them by thousands. . . . We are greatly impressed with the work of the missionaries in Latin America and Mexico because they are trying to get hold of the youth, especially the boys, to get them started right. Therefore some of us business men thought we could join forces with missionaries of all churches to help save children. This movement would help all educational, medical and religious work.

Latin America will benefit to the extent of \$8,000,000 through the general centenary movement fund. The money will be spent for the church and educational system. It was not stated in the press reports whether the Church which holds the allegiance of the majority of Latin Americans is included among the churches mentioned as beneficiaries.

### The Toll of War and Influenza

THE War Department has issued the following figures touching upon the late war. The total list of dead among all belligerents reached the figure of 7,450,000, divided as follows:

Russia, 1,700,000; Germany, 1,600,000; France, 1,385,000; Great Britain, 900,000; Austria, 800,000; Italy, 330,000; Turkey, 250,000; Serbia, 125,000; Belgium, 112,000; Roumania, 100,000; Bulgaria, 100,000; United States, 48,900; Greece, 7,000; Portugal, 2,000.

Total deaths in the United States army was 112,422, and the total number of wounded Americans, 236,000. Two of every three American soldiers who reached France took part in battle.

The Americans fought in 13 battles for 200 days. America's cost of war to April 30 of this year was \$21,850,000,000; The total armed force, including army, navy and marine corps, was 4,800,000. The total number in the army was 4,000,000, and of these 2,086,000 went overseas. The number who fought in France was 1,390,000.

Yet for every American killed by German bullets ten were killed by the influenza epidemic that swept the world last fall and winter. One year of the epidemic killed more than four years of war in the belligerent countries of Europe.